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Of the Church · By the Church · For the Church

Luther League Review

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THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

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Of the Church - By the Church - For the Church

Luther League Review

Every Day Thanksgiving

BY SARAH C. SADTLER

"WHY is it so impolite to forget to say 'Thank you'?"

Mrs. Hilton answered the child's question carefully and returned to her now uncomfortable thoughts. If she had but known it, there was a connection between the question and the thoughts, a connection which changed the whole outlook of her life, but she did not see that yet. At present it was only a slight interruption.

Her thoughts were revolving around a small box with a slit in the top. It was in a dark corner of her closet, but she knew it was there. She also knew that it was empty. It had been there since April, and it was now the first week in November. Mrs. Ames, the president of the missionary society, had suggested gathering the thank-offering slowly, using the mite boxes, and making them a means of grace by letting the coins dropped into them represent thankfulness to God for His daily mercies. Mrs. Hilton did not expect to have any mercies to give thanks for; the next few months were not likely to be any different from the rest of her life, so the little box, which she felt compelled to take because everybody else did, was an annoyance to be put out of sight as quickly as possible, and also out of mind. It had been brought to mind, however, by the notice of the date when the thank-offering would be collected. There was a little reminder, of course, to those who had been neglectful, of the time still left which might be used to good purpose, and a few words concerning God's mercies and the spirit in which we should accept them.

Mrs. Hilton did not mean to return the box empty; she could hardly do that, notwithstanding the many pressing demands upon her scanty resources, but what had she to be thankful for? Life had not been good to her the last year or two, she did not quite say God had not been good to her, but certainly there had been nothing in her experience to make her feel like giving a thank-offering. Therefore, the empty box, and her uncomfortable feeling about it, for she knew people who did kind things to be thankful for. Not only Mrs. Ames, who lived in a beautiful home and was well able to give thank-offerings, but there was Miss Painter, whose lameness and shabby clothes would have made her an object of pity, if they had not served merely as a dull frame to the peaceful smile on her worn face. Mrs. Hilton felt sure that Miss Painter's box was not empty. Was the trouble after all, in herself, and not in her circumstances?

Suddenly her little daughter's question came into her mind: "Why is it impolite to forget to say 'Thank you'? The occasion which had given rise to it was a very ordinary one, a matter in which the child could not be expected to have a strong feeling of gratitude. Of course it is the proper thing to say a courteous "Thank you" for ordinary favors as well as for special gifts. Was it impolite to God, irreverent, to forget to say thank you for the daily bread and other things she had never thought of tracing to their source?

Mrs. Hilton wanted to be honest with herself. She might as well think it out, so she brought the box from the shelf, dusted it off and put it on the sewing table beside her. The only words printed on the box were: "What shall I render unto the Lord, who daily loadeth us with benefits?" She was reading them when the sound of wheels passing rapidly called her eyes to the window. Emily had gone to play with her little friend across the street.

Nothing happened, though it had been near enough for her heart to give a quick jump. She had something at last for which to put an offering in her box, so remembering a bright new quarter in her purse, she put it in at once. As she dropped it in, her eyes rested again upon the words: "Who daily loadeth us with benefits." "Daily" was printed in heavier type. How

many times had Emily crossed that street in safety? Truly it would be a load of benefits if she counted things like that.

But how many times a day does the courteous "Thank you" pass between us in the intercourse of everyday life? Even the grocer's clerk says thank you for your order and you say thank you when he brings your parcels. Wasn't there a verse somewhere in the Bible about "giving thanks always for all things?" If we live in such kindly, courteous relations with our friends and neighbors that in everything we give thanks, is it strange that our loving Heavenly Father should want the same response? "He maketh His sun to shine on the evil and the good and sendeth rain on the just and the unjust." All get the benefit of the sun and the rain, but only the children get the blessing of knowing that it is the Father who sends it. "Your Father knoweth what things ye have need of before ye ask him." Mrs. Hilton reached for her purse and dropped another coin into the box for the new thought that gladdened her heart.

When the Spirit's teaching had begun to find entrance into her heart there were many things brought to her remembrance, words which she had forgotten because she had never let them touch her life. "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." "And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Her reference Bible helped her to find other new thoughts of God. "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name."

One thing she resolved as she read this last text, she would begin at the next meal to return thanks with her lips. The custom had seemed a senseless one to her and she had not practiced it. Why should she pray at the table any more than before her mirror? Now she began to see that, while it was her privilege to give thanks for clothing and for all other blessings, it was the frequency of the daily bread and the common everyday pleasure of the family meeting-place which made it especially appropriate to thank the Father in heaven for His many mercies.

Of course, many things we do so often get to be a mere form sometimes, without real thought or feeling, but so does the thank you which we say to each other. She had laughed the other day at Georgianna for mechanically saying "Thank you," when she handed her a pan of refuse to throw into the garbage can. But the habit of courtesy is a good one, whether it comes from the heart, or only from the lips, and so is the habit of thanking our Father in heaven.

Here comes a neighbor's little boy with a bunch of late-blooming roses. She loved roses and these were such rare ones. Mrs. Williams had told her how beautifully her tea-rose was blooming again at this late date. There was nothing perfunctory in the message of thanks she gave Tommy to take back to his mother and, with the new thought in her heart, she thanked God for making such beautiful things and for putting it into Mrs. Williams' heart to send them to her.

With the roses and the mite-box both on the table beside her, her thoughts naturally flowed on in the same channel. Presently she thought of "No, I thank you." Had that a God-meaning, too? Yes, surely the fact that we say thank you in connection with things we do not want, indicates an atmosphere of friendliness, in which we can choose or refuse in the same spirit, and she supposed it must be the constant living in such an atmosphere of God's loving kindness, which could make it possible to say: "The Lord gave and the Lord taketh away, blessed be the name of the Lord."

Her now happy thoughts were interrupted by Emily coming in crying with a badly torn and soiled dress. She had not wanted her to wear her white dress, but the child had been most persistent in her wish and positive in her promises to be careful and here was the consequence. She was about to give utterance to her irritation, when the words came into her mind:

"The little worries which we meet each day
May lie as stumbling blocks across the way;
Or we may make them stepping stones to be
Of grace, O Christ, to Thee."

Surely we may give thanks for stepping-stones of grace. The child was punished enough by the happening and did not need a scolding. Before she began to mend the tear, she put another coin into her mite-box for the grace of self-control.

So Mrs. Hilton's thank-offering box grew in weight as the owner grew in grace. It did not hold the largest money offering at the thank-offering meeting, nor yet the next year when there was a larger time to gather it, for she was not wealthy. It did hold more than she would once have believed it possible to spare and it was filled to overflowing with the incense of prayer and thanksgiving. Life was new and interesting and blessed since she had learned to see God in everything and to say from her heart: "Every day will I bless thee, and I will praise thy name for ever and ever."

Young People's Societies

BY I. SEARLES RUNYON.

[Address delivered before the Synod of New York at Schenectady, N. Y., October 13, 1909.]

THE subject before us is so familiar, the ground has been covered so often and so thoroughly that the possibility of finding anything new to offer seems very remote. And for novel ideas I have not sought. Rather more profitable does it seem to me to study some questions in connection with this subject which have been accepted generally as settled in the original statement, and a few other of the fundamental questions involved upon which there is not unanimity of opinion in the Church.

First, let us ask, Why shall there be a young people's society in the Church at all? This question is practically never discussed. That such a society was needed seems to have been accepted from the start. And little inquiry seems to have been made, in some quarters, into the foundation or basis of the need. We review it here because it helps to solve some of the really difficult questions.

The perfect Church of Christ would have no auxiliaries. The Church itself, the one organization that rests upon divine authority, should be able to do all her work without the help of any organized band within herself. In this conclusion we raise the question of any auxiliary society's right to exist. "To be or not to be" is the rightful first inquiry which every such proposed society should be required to face and so satisfy.

For our answer to this question on behalf of the Young People's Society we look into the Church's relation to some people whom she has tried to interest in religion. Among the people who are forsaking or ignoring the Church today are many leaders in the world's thought and activity. How often are we startled, almost, by some really great thinker's dissension from the Church and orthodox religion. And while figures to prove it are not at hand, there does not seem to be room for doubt that each succeeding one of the last few generations has witnessed an increased proportion of the real leaders among their fellow men in secular thought dissenting in some degree from the Church's formula of religion.

How is this fact to be accounted for? Must we admit that the queen of sciences, that one which brings us face to face with God, is incapable of interesting and holding these really great minds? Certainly not. Then there is but one other explanation. It is that the Church, the divinely constituted teacher of this science, somehow has failed to teach it in a way to make its power effective. Wherein lies the failure? Let us look for its cause.

I believe the Church is suffering chiefly from the world's competition for men's time and thought. The world demands that in order to be successful men shall continue their study of secular subjects after they have closed their academic education. The Church has adopted a plan of education in religion which carries the youth up to confirmation, and then leaves him quite largely to himself. She preaches the Gospel to him from the pulpit, it is true, but she puts him under no necessity of studying it for himself in order to maintain his membership "in good and regular standing." Let no one dare to belittle preaching. It is the Lord Christ's own method. But He clearly put the duty of preaching or teaching the Gospel upon every disciple. The Church today is not making a competent teacher of every one of her members. She is not putting a premium upon post-graduate courses in religion, honorary "degrees," the reduction of theory to practice, and the earning of laurels in earnest and active service. In her system of education she is contenting herself with that class of work which the world in its system of education calls the "pouring-in" process. Truly, "the children of this generation are wiser than the children of light." The world has learned the advantage of supplementing its basic educational method; the Church has this lesson yet to learn. When in the sixteenth century the Church fell into the error of simply telling people what they must do, and urging them to follow these verbal instructions, it took Martin Luther's whole great, strong life merely to begin the correction of the error. And there was a time within the last century when the Protestant Church needed a Luther.

But light seems to have come. The men in the pews have begun to inquire why the Church's needs of financial support are only partially met, and whether they themselves are not under some obligation actually to present the claims of the Gospel to their fellowmen personally. In the early dawn of this day, as it promises to be, came the Young People's Society. Some one stated the need and formulated a plan, and all over our country, under every denominational banner, there sprang up, as in a night, this shoot from the root of the tree of knowledge of life. Whether or not it is to be permanent we cannot tell. If, or when, the Church proves that she can do her work without it, it will fade away. At

present it seems to be a necessary factor. Let us inquire as to its character.

First, the Young People's Society should be distinctly a religious society. "Success" is the prize which the world holds out to young people, and too often that magnetic word is spelled as some of us have become accustomed to seeing it written recently in the advertisement of a popular play—the word beginning and ending with the dollar sign instead of the letter "S." A fascinating fancy all too faithfully portraying a popular fallacy. And the remedy? The Church to hold out her magnet, and lead her young people not merely to touch it and turn again to the gilt-edged one presented by the world, but to keep their eyes fastened upon it during, throughout, their whole lives.

This, perhaps, is the time to say that the young people should not be required to exclude goodfellowship from their society plans. If that mistake is made, there may soon be no society. Let the virtue of fellowship have its share of culture. The Church should never have allowed it to be claimed by the world.

The pagan world has community government and the semblance of brotherhood, but how far its standard is below the Christian standard was hinted by the cultured Chinese ambassador to the United States in an attack upon the Christian religion in which he declared the Golden Rule to be utterly impracticable, quite beyond humanity's reach. In the Young People's Society, then, let the Church demonstrate to her youth the value of the Christian grade of goodfellowship.

Second, the feature of the society's religious exercise which appears to me the most important is the educational feature. In this view some do not concur. There are workers who insist that prayer and devotion are of first importance. But in this particular, as in the social feature, practical experience must be allowed to decide, or practice will force its decision. In experience it is demonstrated that public prayer and devotion do not come naturally and easily into the habits of youth, no matter how religiously inclined they may be.

And it is also clearly demonstrated that if the youth are forced, or impelled by pressure or necessity, into active participation in public devotion, they either absent themselves from meetings or accept the function as a duty, meeting it in a merely mechanical and perfunctory fashion. Such prayer and devotion are but the shadow of the real, having no power, bringing no blessing. True devotion and effectual prayer are born of inspiration, and fostered by knowledge. But even the inspiration to devotion is somewhat dependent upon knowledge. How can we love one whom we do not know? And knowledge is acquired—not bestowed miraculously these days.

> "The lives of great men all remind us
> We can make our lives sublime."

"The lives of great men ——." I have been able to interest young men in religious history whom I could not coax into a purely devotional meeting. Hence I say the Young People's Society must set education ahead of devotion, both in order and in importance.

Third, the Young People's Society should be adaptable. Its general plan of construction should not be too rigid, nor should the general schedule of activities and exercises be specific in all its details. The general outline should embrace general principles only, leaving the specific application of these principles to be made by each congregational group for itself. Two very important reasons are back of this stipulation. First, the churches differ widely in the kind of help they need, and the Young People's Society plan should be constructed in a way that will allow each local organization to adapt itself to the local needs. Secondly, in discovering the Church's individual requirements, and in adapting the general society plan to meet them, the young people get training in studious habits, become interested in the problems they face, and acquire skill in the work they must do in the Church.

If the young people's work is all definitely and specifically mapped out for them in detail before they undertake it, half the pleasure and satisfaction due them from it have been taken from them. All that is left for them is the mechanical performance of a closely defined round of duty, a performance which soon becomes uninteresting, irksome, unprofitable.

Fourth, the Young People's Society in the Lutheran Church should be distinctively Lutheran, and under the management and direction of Lutheran churchmen.

Here I am prepared to face division of opinion, and to recognize the point and force of the argument against me. But I am also prepared to present reasons which appear to me fully to justify the judgment just stated. First, granting that the Young People's Society should exert an influence toward Church unity, or at least Church fellowship, is not this great object most surely and rapidly promoted by practicing fellowship among the young people who bear the same Church name and who most nearly agree in doctrine and Church life?

Second, granting that one of this society's functions is to help educate our young men and women in religion, shall we not provide this measure of education within our Church rather than from outside it? What

writer outside the Lutheran communion is likely to offer a study of the Lord's Supper, or of Baptism, or of any other really important subject, which would fairly represent the Lutheran Church's views of these subjects?

Not long ago I heard the remark that the Chautauqua reading course is honeycombed with rationalism. The statement was startling. Perhaps it was unjust. It probably was too sweeping. But I have seen a reasonable excuse for it. In the reading course prescribed for the Chautauqua Circle in the year 1893-94 was a book entitled "Science and Prayer," by W. W. Kinsley, in which the perfect foreknowledge of God is denied in order to make the efficacy of prayer seem reasonable. With the assurance of one certain of his ground and claiming originality, this author put forward the idea that God could not have foreknown man's fall, but after it occurred, finding a new condition confronting Him, Almighty God devised means which had formed no part of His original plan. The clergymen of this congregation will probably recognize this heresy by one of the names which it has borne, for it did not originate with Kinsley, but has broken out at intervals for several centuries past.

Now, I am not offering criticism. I am only stating a fact—one of a group of facts which, taken together, have given rise to very grave question in many minds whether the Lutheran Church dare commit her young people, for their education and religion, to any school but her own, or commend to them as authority any religious literature but that which she herself produces.

I was interested several months ago in a paper, published wholly or in part by several of the religious press, on the conversion of Sunday School children. In his preliminary letter the author stated that out of 14,000,000 children taught in Sunday Schools in the United States in each period of eight years, 11,000,000 never become confessed Christians. And this paper laid out an elaborate plan of work with young people to bring about their conversion.

The trouble with his theory, and probably the weakness of the system which loses all out of each 14 of its students, is that the teacher's attitude toward his pupil is wrong. During a period of several years he labors carefully and earnestly to have his pupil acquire something, and at the end of the period he takes it for granted that his pupil has not acquired the thing sought, but must undergo a strenuous and painful moral and mental upheaval to get the precious thing into his soul at one tremendous effort.

The Lutheran Church takes the reasonable view that a child taught in religion is gradually accepting it, that is, being converted, and that at the right time he will naturally and easily come to the consciousness of his conversion and graduate into full membership in the Church.

Up to this point the Lutheran Church has correctly managed her child, but beyond it comes her danger of losing him. After confirmation, is the point where her hold needs to be strengthened. Shall we try to use a form of young people's society built on lines to fit the youth whom his Church has reared as a "sinner"? Do we not better to build one ourselves to fit our plan of teaching the child that he is a Christian? Let us build to strengthen our Church at her weak point.

Its character distinctively religious, its method essentially educational, its form and system adaptable, its literature in harmony with Lutheran doctrine and practice, the Young People's Society may become one of the Lutheran Church's best agencies for holding and strengthening her youth in the faith, and in the service of God.

"Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."

LUTHER'S TWO MIRACLES

I recently have witnessed two miracles. This is the first:

I stood at my window, and saw the stars and the sky, and that vast and glorious firmament in which the Lord has placed them. I nowhere could discover the columns on which the Master has supported His immense vault: yet the heavens did not fall.

And here is the second:

I beheld thick clouds hanging above us like a vast sea. I could perceive neither ground on which they rested nor cords by which they were suspended. Yet they did not fall upon us and crush us; but saluted us rapidly and fled away.

These miracles, said he, fill me with trust and joy in God. And well they might. They have the sweep of centuries, whether we call them miracles or something else. The heavens stand firm without columns on which to rest. The thick clouds—God's chariots—hang above us like a vast sea with no visible prop or other support. Look up and think of these Wonder Works which "declare the glory of God."

NOW, JIMMIE

Jimmie—"Mummy, it says in this book that a baby fed on elephant's milk gained twenty pounds in one day."

Mother—"Nonsense, Jimmie! Does it say whose baby it was?"

Jimmie—"The elephant's."

The Benefits of Local, State and National Luther League Organizations

BY E. EVELYN JOHNSON

NECESSITY is the mother of invention. If that is to apply to our Luther League organization then we must recognize the fact that we do have an organization in our Church for young people which is local, state and national in its character and that these branches of the organization grew because of necessity. Perhaps we do not see clearly just how these branches co-ordinate, but we shall endeavor to understand the situation.

Just why should a church maintain an organization for young people? All right-thinking citizens concede the church to be an important factor in a community. Our early communities in this land were entirely built up by the church and its religious interests. Then came the time when state and church were separated. An important phase of American life today is the teaching of morals to our future citizens. It is hard for the school to give any other training than moral training, that is, it cannot give training in a religious way. Where, then, is religious training to be obtained? Some would give the answer, the church. But do young people feel that the regular church service gives them the key to a spiritual life? Remember that young people are active and they want to try themselves to see just what they can do. It is my candid belief that the regular devotional church service accompanied by the training in the catechism is not of such an order that young people respond to it with a feeling of growing spiritually. Young people need to mingle in service to come to a clearer understanding of the great Christian principles of love of fellowmen and love of service.

Since the regular church service cannot provide the opportunity to learn more clearly those great principles then cannot we see why our young people's organizations have been formed in the church, in other denominations as well as our own. Here the moral training covering such points as honesty, respect for others, fair play, etc., are given a chance to develop. There are a good many things besides the fundamentals of God's Word to make us spiritually mindful of our life and its possibilities. Our young people's organization gives us this chance. It is evident that the home has relinquished to a great extent the responsibility it once had for the moral and religious training of its young. Shall the church, too, relinquish its responsibility for the moral and religious training of the young? I say the church shall not. Then if that is the case the young people's organization becomes a real and vital factor of life by giving training for the young people in its fold. This is the purpose and benefit of a local organization.

To turn now to the practical working out of these local organizations. We do not need to review here the principles of co-operation and united effort toward greater accomplishment. If there was not a benefit derived from working together or seeking for greater inspiration for a year's work we would not continue to hold the annual state conventions. We are more or less persuaded by the social customs prevailing around us and we see other people gathering for a state conference, the interest of which may be bees or hardware or religion. But there is that feeling of closer sympathy and deeper understanding created by such a gathering as this. There should be a unity of principle and policy in our work and by meeting together like this we are able to recognize ourselves as a part of the life of the world. Mingling with others as we do here makes us more agreeable to one another. A good many of the world's troubles are based on misunderstandings of each other and if we come here for understanding and get it, then we avoid difficulties and troubles. These, then, are the purposes and benefits of a state organization.

Sometimes I feel that we as individuals take very little interest in a national organization. It seems so far away from us that we cannot realize what we say or think or feel could have any effect upon national policies. The real secret and success of any national organization is the response made to public opinion. We want our public opinion among Luther League members to be something that is thorough and something that will count in making a bigger and stronger organization.

The Luther League of the United Lutheran Church has a new policy upon which to work. It is the official organ for young people's work in our church body. It has done its work in the past and we possibly have not been familiar enough with its work. I come to this part of my article with a little hesitancy for it is here I am going to anticipate.

I believe we can learn a great deal from

other organizations and their national policies. Why can't we as a national organization select from what we see around us that which is good and use it? (What I say here concerning other national organizations comes from my experience in these organizations. I am asking your permission to speak of the two national Christian organizations maintaining effective student or young people's departments.)

These organizations do not aim to take the place of the Church, but rather to help the Church in its work. This may be best illustrated by the Student Volunteer Movement. The Student Volunteer Movement, the greatest force for missionary propagation in this country and in the world, does not send of its own accord missionaries into the field. Its purpose is to imbue the youth with missionary zeal and purpose and lead him to offer himself to his own church mission board, which will send him into the field.

Why can't we, as the Luther League, be the greatest source for the Lutheran Church by offering trained leaders, both mentally and spiritually? Of course it cannot do this work itself, it could not *provide* higher education, but it could *encourage* higher education. The world today needs Christian education and isn't it sad to say that in my case and many others our own Luther League did not offer us that incentive for a university education that it might have, for we got our inspiration for education from other sources. I believe it has lost and loses continually a great opportunity for service. We want men and women with big ideals, but where are they to secure the motive for their lives? Their school will help, but there must be the touch of religious and moral education to make a permanent effect. Here the Luther League can have a hand. There is a constant dearth of material prepared to fill the pulpits of our land. The statement has been made that there are not enough men in the theological seminaries of our country to fill the pulpits of Christian churches, not taking into consideration the chances for church extension in our own country or foreign lands. As a national organization the Luther League would of course say that they were interested in that sort of thing, but do they make it a cause of real effort and propagation. Does the Luther League aim to emphasize anything but Lutheran training in a religious or any other way? What do our Lutheran young people know about other denominations, or the great missionary work of the Christian movements of the world? Are we aware of our place alongside of the rest of the Christian citizenry? What do we know of the future possibilities of the Lutheran bodies of our great country? Shall we some day be a great, united body, or remain forever separate bodies? What the young people learn to say and do will have a real effect in later years. What do we know as regards the social ideals of the churches; promulgated by the Federal Council of Churches of Christ in America, in which the Lutheran Church has no part? The great question between capital and labor and the social unrest of the day are big questions, and what do we, as Luther League members, know about them?

If we are to maintain a national organization then we, as members in our local leagues, want to know more of its policies and ideals. Here it is necessary to have an interpreter if you will, who can interpret the national policies to a local organization and really keep that organization feeling that it is part of a national work. At the present time we do not feel that way. There is a system used by the Christian associations, as well as by the Student Volunteer Movement, whereby the association secretaries keep the local organization in constant touch with the national work. They serve as a source of inspiration and help. You may say that the pastor of the local congregation can do this, but is it every pastor that is a specialist along the line of young people's work? I believe not. Our national general secretary cannot cover the whole field of the United Lutheran Church in a most effective way. I for one will agitate for a system of secretaries that can at least visit the local league once a year and then after having this opportunity to size up the situation he is more capable of giving advice. We could have secretaries whose specialty would be rural league work, another small town work, and another the large city church. Why do we want such a highly organized system? In the first place, the institutions which are in existence today, such as home, church, and school, must assume the responsibilities placed upon them for the demands for an individual's education, not particularly his schooling, but his general culture. The masses in America must have a greater opportunity to become satisfied citizens. I could go on and write more on this question between capital and labor and the resulting consequences if the situation is not solved in a satisfactory way. The young people's organization must be a more vital and a more inclusive organization and we need officers and traveling secretaries to make the work real. I therefore maintain that, as a national organization (and we must maintain a na-

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How Can We Develop Spirituality in Our Local League?

BY EMMA FICHTHORN.

THE keynote of strength is unity. Paul in his epistle to the Romans exemplifies this truth in the words: "For as we have many members in one body and all members have not the same office; so we being many are one body in Christ and everyone members of one another." The Holy Spirit gives each member its peculiar gift whether it be ministering to physical, mental or moral needs of the other members. As in the physical body, so in the spiritual the minor as well as the major parts are necessary to create the whole. Even so in our League work, we need the combined forces to develop fruitful spiritual results, for are we not told that "Christ is the cornerstone in whom all the building fitly framed together groweth unto a holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit"?

Spirituality indicates the presence of the Holy Ghost, the divine author of spiritual life in the soul of man. By the grace of the Holy Spirit in His application to Christ's redemption to man we are united with Christ, the Head, through His body, the Church. Through the Word of God, which is Spirit and Life, through the holy sacrament of baptism, by which man partakes of Christ's life, and through the holy sacrament of the Lord's Supper by which Christ's body and blood nourish, develop and mature the divine life in the soul, the Holy Ghost ordains and continues this union with God. A spiritual man loves God, communes with God, bears the image of God, breathes the spirit of God. As the life of the body is the life of its members and the members live because the body lives, so the life that lives and moves and acts in the hearts of Christians is the life of the Son of God Himself.

Christ Himself says: "If a man love me, he will keep my words and my Father will love him and we will come unto him and make our abode with him." Paul in his epistle to the Corinthians says, "Know ye not that your bodies are the members of Christ?" "For two shall be one flesh. But he that is joined to the Lord is one spirit." Inasmuch as great and precious promises are given unto us that we may partake of divine nature, we should serve according to our ability.

Our natural birth is a birth in sin with a depraved nature; with a spirit that is carnal, sensual and worldly. Our spiritual birth, however, is the work of the Holy Ghost through the blessed means of grace: His Word and sacraments. We recall the words of Jesus to Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God—except a man be born of water and of the spirit he cannot enter into the kingdom of God." That which is born of the flesh is flesh; that only which is born of the spirit is spirit. The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth, so is everyone that is born of the Spirit.

The Word is one of the means of grace which acts by a true, real divine and ineffable influx of its gracious power so that it effectually and truly converts, illuminates and unites with Christ the Holy Spirit operating in, with and through it, thus constituting it a divine and not a human word. Jesus says, "My words, they are spirit and they are life." In the parable of the Sower of the Word is the seed which is sown. As in the physical world some seeds fall by the wayside, so in the spiritual world some men hear only but do not receive the word. We should pity the man who has no religion in his heart, no high and irresistible yearnings after a better and holier existence. Though there is religion in everything about him, a calm and holy religion in the unbreathing things of nature, he does not seek to imitate or recognize. Such a man has risen no higher than animal nature. Are we not better than he? Should not we assist him and lead him to higher and nobler attitudes?

Then there are they like unto the seeds which fall on stony ground and are scorched by the heat of the sun. Spirituality is more deeply rooted than emotionalism. The world needs not the restless, spasmodic, fretting men produced by man-made, nerve-racking methods of revivals, but she does need the deep, calm, peaceful men who base their piety on the firm foundation of the all sufficient atonement of Jesus Christ —a piety daily nourished in the green pastures of God's excellent Word and refreshed and renewed at the still waters of the Holy Sacrament of the altar. Sound thinking and prayerful judgment should

so regulate our feelings that we may combat afflictions and persecutions which may arise for the Word's sake.

Like the seeds which are sown among thorns so are our friends who have heard the Word, but are not strong enough to guard against wordliness because of unwholesome atmosphere—lack of home training or want of League and Bible School culture. Indoctrination, study and prayerful meditation, our encouragement and our sympathy to our fellow men may help him to offset the cares of the world, the deceitfulness of riches and the lusts of other worldly things.

The remaining ones are like the seeds which are sown on good ground. These in an honest and good heart have heard the Word and kept it and brought forth fruit. Of this latter type were Peter and John, who though unlearned and ignorant were filled with the Holy Ghost and spoke the Word of God with boldness. Many believed and were converted. When Peter addressed the Jews, who marvelled at the changed apostles after the Pentecost, in the words, "Repent ye of your sins and be baptized and the Holy Ghost shall be given to you also; for God has promised to send Him to you and your children and to all who hear and obey him." When poverty comes with its train of calamities, when slander and ill report point their barbed arrows at blameless character, when bereavement casts its withering shade over our best earthly hopes and joys, when disease fastens its deathly tentacles and defies the best efforts of friendship and skill and takes lodgment in the very seat of life; when all these evils come trooping in one fearful array to assail the individual, the possessor of true religion is enabled to meet them all with serenity and triumph.

Every Sunday evening before vespers, the Luther League of St. Andrew's conducts a devotional service led by one or more of its members. The Luther League Topics are discussed, appropriate Scriptural passages read and devotional hymns sung. Here everyone is capable of serving according to his own ability if it be only a recital of some experience in his own life. These discussions teem with valuable information, train the younger members to be leaders, equip and qualify a trained laity. It is a means of organizing the work for the young people and developing spirituality individually and collectively. They obtain the information, *i. e.*, a fuller knowledge of our Church and its workings, a fuller knowledge of foreign and home missions. Recently two ladies of Pennsylvania offered themselves to foreign missionary work after led to that resolution by what they had learned in the Luther League. Candidates for the ministry and the diaconate have received their inspiration in the Luther League. The daily Bible readings suggested in the Topics furnish food for each one to dwell apart for systematic, prayerful meditation. When we were confirmed in our Church we took it upon ourselves to do His will. We are losing sight of the sacredness of God and the duty which is laid upon to do God's work. We should live lives of love and service. Furthermore, if we are truly informed and truly consecrated we shall have God's help in everything we undertake in His name. "Let us therefore be up and doing." Service to mankind is the foundation of our Church. As men grow closer to each other, they grow closer to Jesus, they aim to develop the spirit of unity, concord and love. Let us be imbued with that heart sympathy and love which the sorrowing Man of Galilee so touchingly displayed during His brief life among those whom He came to seek and to save.

Each one of us animated and moved by the life of God that wells in us, should read God's word devoutly, believe His word devoutly, pray devoutly, sing devoutly, commune devoutly and live devoutly. Then by a strong chain of cooperative effort our common bond of Christian service will strengthen, our faith and love toward one another increase, dissensions and strifes disappear and new zeal be added to our tasks. Honesty, constancy, wisdom, power, patience and loyalty beget fruitful spiritual rewards. "Let us not be weary in well-doing, for in due season we shall reap, if we faint not."

He that soweth to the Spirit shall reap life everlasting. The apostle's words, "Ye which are spiritual," should be descriptive of every human being. They should describe the entire church of our Lord Jesus Christ of which we are members. Let us guard against the error of letting a sound and genuine spirituality decline in our hearts because others exhibit a spirituality that is unsound. It is the will of Jesus Christ that His followers shall be one in faith, one in love, one in hope and one in the work of His Kingdom. Until we yield to His blessed will we are not in the sanctification of the Holy Spirit for He works only in harmony with our Lord Jesus Christ, as we remember He said, "I will send the Holy Ghost the Comforter, the spirit of truth unto you. The spirit of truth will guide you unto all truth."

I Corinthians 12 is applicable to this exposition and is self-explanatory.

Islam

BY H. MACKENSEN

ISLAM, the youngest of the world's great religions, has its religious centre at Mecca, in western central Arabia, where there is a very ancient sanctuary, the Kaaba, supposed to have been erected by Abraham and his son Ishmael. Here, about 570 A. D., when the Arabs were for the most part grossly idolatrous, was born Mohammed, the founder of Islam. Christian and Jewish influences convinced him that idolatry was wrong. A vision of the Angel Gabriel, during a trance in a mountain cave, revealed to him that he was a prophet chosen of God—Allah—to be the recipient of divine revelation and to give to his people the true religion and a sacred book, such as the Jews already possessed in the Law, and the Christians in the Gospel. To this task he devoted the rest of his life, being then about forty years old.

However, the people of Mecca took by no means kindly to the Prophet's efforts, and their opposition and hostility became at last so great that he fled to Medina, about 200 miles north. From the date of this Flight—Hegira—the Moslems reckon their years. The new religion now began to gain ground, especially after Mohammed announced a revelation commanding the faithful to despoil the unbelievers of their possessions. This appealed strongly to the robbing instincts of the Arabs; tribe after tribe was converted; in 630 A. D. the Prophet entered Mecca; in 632, when he died, all Arabia had become Mohammedan.

The burden of his message was: Idolatry is wrong; Allah alone is God and must be worshiped to the exclusion of all other deities; the Possessor of all power, He demands submission, resignation—Islam—of all men; the day will come when He will raise the dead and when all must appear before Him to receive their final verdict—either everlasting bliss in Paradise, or everlasting torment in the fire of hell.

Though emphatically monotheistic, Islam is by no means an approach towards Christianity; for it denies vehemently the deity of Jesus and knows nothing of His redemptive work. The Koran—the sacred Book in which Mohammed's so-called revelations are recorded—teaches that Jesus was a holy man, that He was born of the Virgin Mary, performed many miracles, ascended into heaven and will return; but it accords Him merely the dignity of a prophet, inferior to Mohammed, and denies His death and resurrection. Upon His return Mohammedans believe He will revive Islam, will be married and finally die. They intend to bury Him at Medina next to the grave of their Prophet.

Allah is a god absolutely devoid of love. Of one half of the human race he says: "These to Paradise and I care not;" of the other: "These to the fire and I care not." He is also without holiness. "Allah is almighty" means, he is capable of anything. He decrees all things. Evil must be done because Allah wants it done. Hence, the Mohammedan is a fatalist. When things are evil he says, "Allah is great!" and resigns himself to his fate. "Islam—resignation, submission," expresses the very essence of his religion, just as "Faith" expresses the attitude of the Christian to the true God, who so loved the world that He gave His only-begotten Son, the God who *is* love.

From Judaism Mohammed took over circumcision and the prohibition of swine's flesh. To the ancient paganism of his people he catered by making the Kaaba the great centre of worship and maintaining the pilgrimages thither.

Islam imposes five religious duties.

1. *Confessing the Faith.* The Mohammedan creed is very brief: "There is no god but Allah, and Mohammed is the apostle of Allah." This is a very meritorious act.

2. *Prayer,* a formal act of worship to be performed five times a day at stated hours. It must be performed with the face turned in the direction of Mecca and includes (1) the washing of hands, feet, face, ears and mouth; (2) the prostration of the body so that the brow touches the ground; (3) the repetition of a set form of words. Its object is not to gain an answer, but to accumulate merit.

3. *Alms.* There are no institutions of mercy, no hospitals, orphanages, asylums, homes for the aged, etc.; but there is an abundance of suffering and poverty and a host of beggars. The object in giving alms to these is not to show them love and kindness, but to accumulate merit.

4. *Fasting.* During the entire month of Ramadhan the Moslem is forbidden to touch food or drink from sunrise to sunset. Physicians tell us that during no other time are there so many cases of acute indigestion as during this sacred month; for the faithful make up during the night for the self-denial of the day and often have to suffer for their excesses. Yet, they accumulate much merit during this month.

5. *The Pilgrimage to Mecca,* which every

(*Continued on page 24*)

The Council of Pisa

BY REV. J. C. MATTES

ALL sorts of unperceived influences were preparing the way for the Reformation, long before it actually took form, and among them none did more to hasten that great event than the corruptions of the papacy. The Popes themselves encouraged the work of the reformers. Not only were many of them notorious characters, an age that was not over rigorous in its moral standards could wink at much immorality, if necessary; and not only were the majority grafters in bestowing ecclesiastical preferment; in those times religious graft was largely taken for granted, like political graft in our own day; but the worst came when politics finally resulted in two rival Popes, one at Rome, the other at Avignon. That the head of the Church and the official representative of Christ did not conform to the highest moral standards, or was corrupt in the administration of ecclesiastical affairs, the age might overlook, but that there should be two heads, each cursing the other, was a monstrosity that could not be tolerated. Accordingly, the Council of Pisa was convened, A. D. 1409, to reform the worst evils and to put an end to the Papal schism.

Many who took part in the council were men of real earnestness, like Gerson, the great Chancellor of the University of Paris, who desired a genuine reformation of current abuses; but when we look at the final results of the council, we are tempted to call it a council of confusion.

The council was largely dominated by the ideas of the French, but, as usual, hidden intrigues annulled most of the good that was attempted. Many regarded the secularizing of the Church and the notorious greed for money displayed by the clergy, from the Pope down, to be the chief cause of the divisions and dissensions of the Church. In a sermon preached during the council, Gerson vividly portrays the state of affairs when he asserts that there was scarcely a benefice which was not bestowed by the Pope on one man, by the legate on a second, and by the bishop on a third! Besides such abuses, the political activities of many of the great churchmen and the immorality of many of the clergy were calling aloud for correction. The real significance of the council, however, lay not so much in its reforming intentions as in the fact that it kept alive the idea that a general council was above the Pope. The weakness of the whole attempt resulted from its lack of thoroughness. All were still possessed of the idea that the Church must have an earthly visible head; that there must be a Pope who was descended by an apostolic succession from St. Peter. They were ready, it is true, to maintain that a council could modify the powers of the Pope, could elect or depose one, but the office was regarded as essential. They desired a reformation in head and members, but could not see the false doctrine that lay at the root of all abuses. Their attempts at reformation failed because they did not go far enough. Like so many today, they failed to grasp the fact that most practical abuses are rooted in false teachings. They wanted to begin at the outside instead of the inside, and so saw the cure for all the ills of the Church in the election of a new Pope and the deposition of the two rival Popes whose antics had become such a scandal. Accordingly, Peter Philargi, the archbishop of Milan, was elected Pope and assumed the title of Alexander V, but, alas, instead of ending the confusion, the net result of the council was the edifying spectacle Christendom now beheld of *three* Popes cursing and excommunicating each other!

How much was left to be desired by such attempts at reformation is most vividly seen when we are told that the one who had the most to do with the election of Pope Alexander was Cardinal Balthazar Cossa, who afterwards became the notorious Pope John XXIII. It is told of this man that he began his career as a pirate, then spent several years at the University of Pisa pretending to study, but actually spending most of the day asleep and most of the night awake. By all means, fair or foul, he acquired money, shrank at no crime and indulged in every excess. Under the influence of such a man the "reforming" Pope of a reforming council was to remove the evils in the life of the Church!

COPY OF BURNT DOCUMENT FOUND

"Pope Leo X.'s Bull of Excommunication against Luther, drawn up 400 years ago, has been found in the Wurtemberg state archives."

It is a strange coincidence that a copy of this historical edict should be found just at this time, when the Church, rejoicing in the freedom which God restored to us through Luther, has but so recently (December 10, 1920) celebrated the 400th anniversary of the burning of this very same document.

The Council of Constance

BY REV J. C. MATTES.

IF Pisa ended in confusion, Constance might be called the council of deception and disappointment. The notorious Cardinal Balthasar Cossa had succeeded Alexander V, who, it was rumored, had been assisted out of this world by a dose of poison, that his successor knew all about. Be that as it may, the crimes of the new Pope were known to all the world. By bribes and preferments he tried to allay the rising storm of protest. He particularly would have liked to silence the University of Paris, but his many favors could not still the protests of Gerson.

The latter was exceedingly anxious to heal the divisions of Christendom. He even was willing to see concessions made to the Greeks in the hope of uniting them once more in an organic union with the Western Church. He proposed that the council should do two things; first, unite the Church under one head; secondly, effect a union according to the laws and customs of the primitive Church. It was the very program that is proposed by unionists to this day, who are always grasping at an outward union without consideration of the fundamental principles of doctrine on which it must be based. Rome has always striven more after outward obedience than after inward unity, the very common mistake of the unionistic movements of this day. As in our day, this grasping after externals led to an opportunism that verged finally, as its inherent dishonesty became more and more apparent, into a willingness to use any means to attain the desired end. "If by these means," he says, "the highest interest of the Church cannot be promoted, then we must bring about the holy concord of the Church by cunning, by fraud, by force of arms, by promises, by presents and money; finally by resorting to imprisonment and the taking of life, or by any other means whatever whereby the unity of the Church can be promoted."

If such was the opinion of one of the most enlightened theologians it is apparent how little could be expected from the council and how little such "reforming" councils would really contribute toward the reformation of the Church.

In spite of the opposition of the Pope the council was finally opened with great pomp on October 28, 1414, and continued till 1418. Eighteen thousand priests were said to have been gathered together, an immense number of the higher clergy and princes, even thousands of undesirable characters, so that there were 100,000 strangers assembled in the city.

The beginning seemed auspicious enough. The influence of the Italians was broken by deciding to vote as national units. First the division was into Italian, French, German and English, while later the Spanish delegation made a fifth unit. The princes, as representatives of the laity, were allowed to vote. The Pope was accused of all manner of crimes. Convicted by his own conscience, he sought safety in flight, disguised as a groom. He was, however, quickly apprehended, compelled to abdicate, on condition that the two rival Popes do the same, deposed and condemned to life imprisonment. After an imprisonment, first in Mannheim and later in Heidelberg, he was finally released for 3,000 ducats. Of the rival Popes, one was brought to terms by diplomacy, the other was deserted by his followers. Now the great question was which should come first, the election of a new Pope or the decrees for reforming the Church.

Unfortunately, as outward union weighed heavier in their minds than purity of life or doctrine, the Pope was elected first. He was indeed recognized as the only Pope, and assumed the title of Martin V. One of his first acts was to lay down a constitution that no one was to be allowed to dispute any decision of the Pope in matters of faith, or to appeal from him to a general council! He repudiated the position of the very gathering that elected him.

But Constance will be remembered still more for the condemnation of John Huss. Without the form even of a fair trial, by misrepresentation and fraud, in violation of the most solemn assurances of personal safety given by the Emperor, in an assembly actuated by the most vindictive hatred, that showed itself even in men like Gerson, he was condemned to death and perished at the stake—because he had ventured to reaffirm some of the truths of the Gospel. So this "reforming council" proved again that a more thorough and radical reformation was needed; that it was impossible to pour the new wine into old bottles; while of the Papacy it might be said, as St. Luke tells of Herod, that to all its iniquities it "added yet this above all," that it imprisoned and slew an honest prophet and attempted to silence another of the forerunners of the dawning truth.

WHAT ARE THEY NOW?

She: "How did they ever come to marry?"

He: "O, the same old story. Started out to be good friends, you know, and later on changed their minds."

The Council of Basle

BY REV J. C. MATTES.

AT Constance it had been decreed that general councils should be held at regular intervals. The Popes did their best to prevent the carrying out of that decision. Above all, they wanted the councils held in Italy, while prelates and princes in the rest of Europe were equally determined that Italy should not be the place. Finally the Pope, Eugenius IV, agreed to convent a council in Basle, and appointed his legate, Carlinal Julius Cesarini, to preside over its deliberations.

As usual, great things were expected of the council, and, as usual, the results amounted to almost nothing, though the need of some sort of reformation was growing more urgent every day. The Hussite movement had assumed alarming proportions in Bohemia, and this very legate, who had been trying to settle the difference in that country, beat a hasty retreat into Germany. He tells of the condition of the times in a letter to the Pope, written from Basle. "What impelled me to come here," he says, "is the false position and the licentiousness of the German clergy, owing to which the laity are exasperated beyond measure against the ecclesiastics. Wherefore it is very much to be feared that if they do not reform the laity will, after the manner of the Hussites, fall out with the whole body of the clergy, as is already openly threatened." And the German clergy were probably far better than the Italian.

After the council had been asembled in 1431, the Pope again tried to find pretexts for dissolving the council, and his own legate again protested, pointing out the dangers of such an action. "What would the whole world say," he asks, "on hearing this? Will they not say the clergy are incapable of amendment, and are determined to stick in the mire? So many councils have been held in our days, and no reformation has resulted from one of them. The nations were expecting that from this council some fruit would come. But if it shall thus be dissolved, it will be said that we have trifled with God and man. And as no remaining hope of our amendment will exist, the laity will, with good reason, set upon us as the Hussites have done; and in truth rumors to that effect are already afloat."

Negotiations with the Bohemians resulted in certain concessions being made to them, among others the right of the laity to the Cup in the Communion. A number of reforming decrees were passed, principally having to do with the money exactions of the Roman Curia, the mercenary abuses connected with the selling of benefices, and an attempt was made to limit the powers of the Papacy. The council persistently maintained its superiority to the Pope, but it did not always maintain its own dignity. On occasion the debates became so violent that the noise of the tumult drowned out the voices of the speakers. Fists were raised, and only the intervention of the civil authorities of Basle prevented the reverend fathers from coming to bloodshed.

Finally the council deposed the Pope and elected another in his place, but the new Pope, though a man of blameless life, was no match for the Roman bishop. He had at best but a small following, and ultimately resigned and submitted.

When the council deposed the Pope in 1439 he summoned the council to meet in Florence. Many of his adherents flocked to that city, where an ecclesiastical flirtation was carried on with the Greek Church. In the end those union efforts amounted to as little or even less than the reforming decrees of Basle. Some governments, particularly the French King, did to some degree attempt to enforce the latter.

When the Papal party had withdrawn from Basle the council continued its sessions under the presidency of the Cardinal of Arles. It dragged on a continually feebler existence till 1449, when it finally dissolved.

So the phantom council disappeared like the ghost in a play that has spoken its part and then fades from sight. Once more the superiority of the whole Church over the Papacy had been affirmed; once more decrees of reformation passed, and once more, because they had not gone to the root of the matter, it was all in vain. But less than a hundred years later the real reformation of the Church began and the prophetic words of the legate were realized: "The laity will, with good reason, set upon us as the Hussites have done."

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LUTHER

"Luther reinterpreted Paul to the world, and the world started on a new career. Heart religion, the religion of the Spirit, the new birth, faith alone, the freedom of the Christian man, became the warcries of a new age of progress, liberty and hope."—"Paulinism," by Prof. Frederick Lincoln Anderson, D.D., Newton Theological Institute, Newton Center, Mass., in *Biblical Review*, 1916, p. 277.

Efficiency Hints for the Local League

THE League officer who won't train somebody to do his work for fear of losing his own office, may save his office, but he has robbed the League.

Do too much for the young folks and they will do nothing for themselves. In the League they learn a little resourcefulness by being given a little rope.

It is not a sin to make the League room cheerful.

The League's work sometimes appears to lack variety, but one League we know of helps to support a missionary in China, another organizes its Junior boys into a Scout Patrol, one makes its devotional meetings broadly educational, another makes extra money by selling kodak pictures, and yet another maintains a fine tennis court. The interesting thing about this variety, too, is that practically all of it is within the reach of any League with the right sort of energy and initiative.

If you have somebody in your church who doesn't believe in the League, elect somebody else as president.

The Luther League doesn't appeal to a group of young people, but to all the young people of the Church.

Dimes from dues are better than dollars from doubtful entertainments.

Do not hold a social for money-raising purposes alone, unless it is absolutely necessary. And it is never absolutely necessary.

That experimental League which we are going to enlist one of these days will never begin work on any new plan until it has answered three questions: Is it needed? Should we use it? Is there a better way?

The League that can do three things at a time and do them well, might make a sorry failure of five.

If there are factions in your League, somebody start something big enough to use the abilities of every member on the roll. Then you may have a merger of factions.

Eliminate jumping-jack activities from your League. Up-and-down motion is lost motion, and self-respecting young folks know it.

When a League thinks itself bigger than the Church it is time to magnify the Church.

The League that is glad to give its expert members to the Church for larger tasks will always have plenty of experts left for its own work.

Surplus members ought not to be treated as suckers are in a blackberry patch, as though they were weeds. Give them a place and room to grow.

The best cure for a tired business meeting is a dose of actual business.

The League that does most with its own resources is in best condition to make the most of outside help.

The executive committee meeting is worth all it costs if it does nothing but discover, when it looks over the League's machinery, what repairs are necessary.

Make your members travel. Don't keep them serving in one committee all the time. They are entitled to a symmetrical training.

It is amazing what a change comes over a League when it has something definite to do.

It is less important to get all the young folks into the League than it is to get them to want to be in it.

The new Leaguer's value to the League begins when he says "our League" instead of "your League."

After a League begins to produce a few trained and earnest young Christians, the question of disposing of the output becomes important. For, you see, it must be disposed of. No factory would last long that didn't find a market for its product.

I Know a League President

He's a true Lutheran.

He reads THE REVIEW every month.

He never forgets the real business of the League.

He knows a few things about parliamentary law.

He helps the Sunday School superintendent in many ways.

He knows how to step in and take anybody's place in an emergency.

He is a systematic and sympathetic friend of the Junior League sueprintendent.

He does most of his work, and his most effective work, away from the public eye.

He's good at getting other people to work, preferring that to doing the work himself.

He attends all the department meetings so far as he can, but he does not dominate them.

He is in the confidence of each department officer, knowing the problems, difficulties and resources of them all.

He has a good temper, large patience, a sunny outlook on life, a perfect faith in the Luther League, and a deep and vital Christian experience.

He has no ambition to break any records for continuity of presidential service, and is always on the lookout for possible successors who can be trained for the work.

He has a program for his administration and has it planned so that the things the League will attempt can all be done by concerted and intelligent effort.

He carries a Luther League notebook with pages for plans, dates of coming events, outlines of workable methods, hints, sugges-

tions, book lists, and miscellaneous. "Miscellaneous" takes most of the room.

Isn't he worth knowing?

—❧—

THE LAZY PRESIDENT

"What would you do if you were just an ordinary member of a society and saw things going to the dogs because of a lazy and inefficient president?"

I asked General Secretary Gates to answer this question, and here is his characteristically vigorous and sensible reply:

"I would——

"Pray for him.

"Never scold him.

"Express appreciation both publicly and privately for every good thing he does. Then he will want to do more.

"Enlist a secret service committee of wide-awake members to co-operate with him and, if necessary, to do his work for him, always giving him the credit.

"Put in his hands a copy of 'The Officers' Handbook,' with the best paragraphs marked. Take him to a convention union mass meeting or summer conference. See that he receives the *Christian Endeavor World* regularly. Give him suggestions for work. If I have been appreciative of his good points, he will respect my opinion.

"But if these plans fail, I would help him to resign gracefully."—*Christian Endeavor World.*

[Good also for Luther League Presidents if there be any lazy ones.]

—❧—

A BIBLE EVENING

Divide the company into two sides, and use this alphabet or well-known Scripture proper names, proceeding in the same way as a spelling bee:

A was a monarch who reigned in the East. (Esth. 1:1.)

B was a Chaldee who made a great feast. (Dan. 5:1-4.)

C was veracious, when others told lies. (Num. 13:30-33.)

D was a woman, heroic and wise. (Judges 4:4-14.)

E was a refuge, where David spared Saul. (Q Samuel, 24:1-7.)

F was a Roman, accuser of Paul. (Acts 26:24.)

G was a garden, a favorite resort. (John 18:1, 2; Matt. 26:36.)

H was a city where David held court. (II Sam. 2:11.)

I was a mocker, a very bad boy. (Gen. 16:16.)

J was a city, preferred as a joy. (Ps. 137:6.)

K was a father, whose son was quite tall. (Q Sam. 9:1, 2.)

L was a proud one, who had a great fall. (Isa. 14:12.)

M was a nephew, whose uncle was good. (Col. 4:10; Acts 11:24.)

N was a city, long hid where it stood. (Zeph. 2:13.)

O was a servant, acknowledged a brother. (Phil. 16.)

P was a Christian greeting another. (II Tim. 1:1, 2.)

R was a damsel who knew a man's voice. (Acts 12:13, 14.)

S was a sovereign who made a bad choice. (I Kings 11:4-11.)

T was a seaport, where preaching was long. (Acts 20:6, 7.)

U was a teamster, struck dead for his wrong. (II Sam. 6:7.)

V was a cast-off, and never restored. (Esther 1:19.)

Z was a ruin with sorrow deplored. (Ps. 137:1.)

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BENEFITS OF LUTHER LEAGUE ORGANIZATIONS

(*Continued from page 9*)

tional organization in order to carry a representation among other denominations and in order to co-operate with the movements to raise the standards of American living), I maintain that we must make our national organization truly operative in its principles and policies. I believe we could widen our outlook. A good many people believe that Lutherans are narrow-minded, but I believe in letting people know we seek to emulate the ideal of the international mind. As a national organization let us interest ourselves in the cause of missions; we can reach both the men and the women while our missionary society in the large majority of cases is rather a means of giving missionary knowledge. Let us strive for a truly working organization and maintain secretaries in each state. It is not an impossibility for our work and time given to it by the membership has more continuity than that of a college group, for these groups change so rapidly.

We have discussed the benefits of a local and a state organization, and have anticipated what the Luther League as the official body of the United Lutheran Church in America can do.

May God prosper us and bless us in our efforts.

—❧—

MAKES HIS CASE

"Ever try any moonshine?"

"Once."

"They say it's awful?"

"It is. I proposed marriage to my wife in it."

The Luther League and the Veterans

Ever Think of OUR Debt to the Veterans of the World-War with SIN?

The Pastors and their Wives
Who have Given Themselves for YOUR Service in CHRIST?

Unselfishly Sacrificing Worldly Gain
Ministering in Sickness and Sorrow and Distress Untiringly
Bringing Comfort and Peace and Hope
Teaching and Leading to Christ

What Will YOU Do for THEM?

The Service Men in the League are Young But They Are Veterans

They Stood Ready to Give Their All To Stand Between US and a Foreign Foe

We Give Them HONOR

The Board of Ministerial Relief Is YOUR Agent.

Not "Charity" but LOVE
A Recognition of Services Rendered

LET THE LEAGUE BACK THE BOARD!

Send Checks to the Board of Ministerial Relief
Reformed Church Building, 15th and Race Streets
Philadelphia, Pa.

Hints for Your Social Meetings

What Kind of Party Shall We Have?

THIS is always a mooted question. Socials for Young People's Societies usually divide themselves into three classes, viz.:

(1) *Frolics.* Active sports in the social room of the church, basket ball, tennis, hikes to the woods and fields, moonlight excursions, athletic games and stunts, corn roasts and bacon bats, camping, porch parties, are all in this class. Any of these will insure a good time for your League members.

(2) *The General Social.* This is the one generally known as the "church social." It is the affair to which the League invites all its members or a group of young people for a social evening. It may be as informal as the frolic, but usually a part of the time has to be planned, during which the guests sit still and are amused or entertained. Devices for cultivating acquaintance, and games are needed here.

(3) *The Formal Party.* This is the kind where the girls wear their daintiest dresses and the boys their best suits, and to these affairs belong the prettiest table appointments, decorations, place-cards, and all the details that mark the "nicest" social life. There is not enough of such events. Young people need to be frolicsome, but they also need plenty of chance to practice the most gracious courtesies and social niceties.

Appropriate affairs of such character are receptions to new League members; to special groups such as the high school members leaving for college; luncheons or farewell parties for missionaries, showers for brides, banquets for the different departments of the church activities, afternoon teas for various groups of the church members, and "at homes" for various groups in the church.

Such affairs give an opportunity for the cultivation of the fast disappearing art of conversation.

Some Special Parties.

A Congregational Social. In one congregation all bazaars, all festivals, all church suppers, any event for which tickets are sold is taboo, and instead, to keep the members interested, there are monthly congregational socials all directed by the Young People's Society for the whole congregation. The young people plan these socials, but they press into service all the various organizations to help from time to time. Here are some hints:

The choir one month can provide a musical social, with games, etc., along musical lines, or can give a musical sketch, or provide an evening of good music.

The men's organization can take their turn in entertaining, providing a program of amusing games and stunts.

The Missionary Society can provide a missionary social, with exhibits, curios, flags, etc. A Feast of Nations, with booths or rooms to represent different countries, and games, etc., peculiar to each nation at each, is a suggestion.

The young people should provide a night of pure fun with sports and games, or a luncheon or banquet for the different organizations at various times.

Even the Juniors can help. One Junior organization aided in a congregational social by giving an interesting program consisting of fairy tale pictures and a Mother Goose Play.

A new officer in the congregation—a "Social Expert"—to direct the social life of the congregation, would be a valuable asset to any congregation.

A Birthday Supper. For an affair to entertain the whole congregation let the League arrange a Birthday Supper. Twelve tables are arranged, each to represent one of the months of the year, games, refreshments, etc., appropriate to each are arranged, and as the guests arrive they are seated at the table representing their natal month. A program consisting of remarks from the leader at each table is given.

Interleague Events. Did you ever try having socials with the Leagues of the vicinity?

At all conventions, as the delegates gather for the meals, there is always opportunity for social activities. Speeches, impromptu, the more so the better, help to liven the occasion. A live toastmaster can add much to this part of the convention. Songs and cheers between the different groups of delegates help along. Try it at your next convention.

Group meetings of the officers and committees of the District organization, or of all the Leagues of a particular city, with a lunch, and a speaker with an inspirational message have meant much in the life of the organizations represented. A President's Dinner, a Junior luncheon for the Junior Committee and all Junior superintendents, an Intermediate Supper with all teen age workers, mean much.

Banquets of several Leagues nearby, with a special speaker, develop friendly interest.

Plan such an event for your city or District this winter.

General Secretary's Letter

DEAR LUTHER LEAGUERS:

As I write this letter I am en route to the sunny south to attend the South Carolina convention.

Since my last letter I have attended three conventions, New York, Nebraska and Kansas. The former met in Syracuse, and had as a convention theme "A Working Program for the Local League." The convention was not well attended, doubtless due to the fact that the time had been changed from spring to fall and the Leaguers could not take time from their schools and business so closely upon the heels of their summer vacations.

What the convention lacked in numbers, however, was amply compensated for in enthusiasm. New York has had one of the best years in her history and is on the eve of still greater prosperity. She has delivered a challenge and asked the writer to convey it to the other state leagues: that next year she intends to be the banner organization in the Luther League of America. They're off! The Rev. H. S. Miller, of Brooklyn, was elected President. Mr. Miller is a son of E. Augustus Miller, of Philadelphia, one of the "Old Guard" of the Luther League of America.

From Syracuse we proceeded to Chicago, and spent a few hours with President Anderson and his interesting family. He had just returned from a two weeks' fishing trip in Wisconsin, so of course we heard the usual stories.

From Chicago we wended our way to Lincoln, Nebraska, where the Nebraska League held its convention. Its theme was "Strength in Unity." Nebraska had a good convention, considering all things, and is thinking seriously of inviting the Luther League of America to meet in Omaha in 1924. Mr. Alfred Beil, a former President of the Kansas League, and now a student in the Western Theological Seminary at Fremont, was elected president. One of my very pleasant experiences while in Lincoln was to conduct the Sunday morning service at Tabitha Home, a Lutheran Orphanage and Asylum for the Aged. We have visited many of these institutions in our Church and we like Tabitha best of any thus far visited. There is much of "home" to it and little of "institution," for which, in the judgment of your secretary, it is to be much commended. So many of our institutions have the foreign institutional atmosphere, which does not appeal to the American type of mind. "Wir haben einen anderen geist."

From Lincoln we journeyed to Omaha and addressed the combined Leagues of the Omaha churches in the Kountze Memorial Church, which has three thousand members and three pastors, one of whom devotes his entire time to the young people. That is progressive!

A District League will be organized in Omaha in the near future.

It was our pleasure to spend a day with the Luther League's friend, Dr. Luther M. Kuhns. Even though out of harness, he is still an enthusiast for the cause.

We visited Florence—No, dear Leaguers, Florence is not a lady, but a suburb of Omaha, an old Mormon settlement, whither they came in 1856, after being driven from other states. Their old bank still stands and the home of Joseph Smith with its wine-still, also the tree under which he made his treaty with the Indians. Dr. Kuhn's father, who was a pastor in Omaha, was invited by Joseph Smith to migrate to Utah with him, and become one of the twelve apostles of the church. Had he gone, think how far from a bachelor "Our Luther" might have been.

It was now our pleasure to journey to Kansas City and St. Joseph, Missouri, to visit Drs. Bard and Gardner, both of whom have large and influential churches which are a credit to Lutheranism in their respective cities.

We then wended our way to Lawrence, Kansas, where the Kansas League met in its tenth annual convention, taking as its theme: "Church Loyalty."

Lawrence is the home of the Kansas University and the Haskell Indian Institute. The latter named institution has about fifteen hundred students of both sexes.

Miss Marion Potts, one of our active Philadelphia Leaguers, has sailed for our Japan Mission.

Mrs. C. T. Johnson, one of the original Chicago Luther Leaguers, has gone to her reward.

Wedding bells are still ringing in Luther League circles. Rev. F. J. Wertz, the young people's pastor of the Kountze Memorial Church of Omaha, and Miss Dorothea Bang, a member of the Junior Committee of the Luther League of America, have decided to travel double. Mr. Frederick Nicholas, Chairman of the Executive Committee of the Nebraska League, and Miss Mary Woodward of Lincoln, have reached a similar decision. The REVIEW tenders its congratulations to these happy people.

Yours very truly,

HARRY HODGES,

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, I. S. Runyon as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

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Editorial

THE VETERANS

A new cause has been presented for the interest of the League through the full page advertisement of the Board of Ministerial Relief which appeared in the October number of the REVIEW. This Board, which might more definitely be called the Board of Pensions and Relief, has established a Pension System which gives to every minister who has reached the age of sixty-five, has been at least twenty years in the service of the Church and is no longer in active service, a pension of $300 a year; to every widow of a minister of the United Lutheran Church, so long as she remains a widow and in connection with the United Lutheran Church, $200, with an additional allowance of $50 for each child under sixteen years of age. It also gives relief to an amount not larger than the pension to ministers who may become either mentally or physically disabled, and when the treasury permits, helps bridge crisis times in the lives of ministers in special need. Almost $11,000 are required monthly to provide for those now on the pension roll, and there is need for gifts from the Church if the work is to be done in the way in which all would desire.

The Washington Convention authorized the raising an Endowment of at least $2,500,000, and as soon as the Executive Board shall indicate the time and manner for the conducting of the campaign plans will be announced for the work. The Luther League will be asked to give its hearty co-operation, and in a work so vital to the welfare of the Church it can be counted on to do its utmost. The convention of the Luther League of New Jersey was the first to pledge its aid. We commend the work of this Board to our Leagues for special offerings at Christmas time, and ask the interest and prayers of all for its success.

THANKSGIVING

If Pilgrim austerities have figured largely in literature and tradition, there is no question that when the Pilgrim came to enjoy himself he did it in a way that throws a mellow glamor over his contributions to the memorial days that give American life an inspiring individuality. For if Fast Day was the earlier form of Thanksgiving Day, the final celebration in church and by hearth and home has taken on all those characteristics of good fellowship that make thankfulness for favors a stimulus that no bare service of repentance could give. There is something more than material, as all specialists know in a square meal. And that this holiday turns upon this, as it does also upon family reunion, is no small fact in its favor whatever the larger religious and spiritual significance of the day may be.

A nation is known by its holidays, and the four great secular national holidays —Thanksgiving Day, Washington's Birthday, Memorial Day and the Fourth of July—are so unlike the holidays of other countries as to give us a unique distinction at once. None of them celebrates a battle, nor the rule of a dynasty, nor anything that does not allow the finest thoughts that center about human relationships in joy and in sorrow, that is not the grief or despair, but of exultant faith in mankind to express the nation and the people.

If the great religious holidays, Christmas and Easter, also play their part, Thanksgiving Day, as the universal celebration that turns upon the national recognition of dependence upon God and what it means to be an American and to carry on, is easily the most popular in the year's calendar. That this should be so is an indication of a national spirit based on the past that is strong in the present for those things that make any family of people supreme; and these are those simpler virtues by which men conquer the earth and gather in the leaves by toil that is rewarded.

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the tenth of the month.

LUTHER LEAGUE OF NORTH CAROLINA

DALLAS, AUGUST 24-26, 1921.

A crowning epoch in the history of the Lutheran Church became an established fact and marked the beginning of a period of wideawake activities among the young people in the three-day convention just closed here Friday.

Such enthusiasm, systematized work, strong addresses and consecration has rarely ever been combined in any one gathering.

The first day's work disposed of the business of the old Luther League in view of the fact of the merger meeting the following day.

The second day of the convention witnessed the dying of the former league and the birth of a new organization to be known as the Luther League of North Carolina, formed from the combined member-

S. WHITE RHYNE.

ship of both the League and Federation of Young People.

The Thursday morning session opened at 9 o'clock with short devotionals admirably conducted by the Junior League of St. Stephen's Church, Hickory. Master Guy Fry, age 13 years, presided, with little Miss Berlye Fry reading the Scripture lesson and Master Floyd Fry, age 13 years, extending greetings from the home league, saying in his masterly little speech, "that the Juniors are just as proud to do something for the church as are the Senior League and they liked Junior League because it tells them just what they are and where they belong," pleading for the churches to organize junior leagues.

Miss Mary Hoffman, of Dallas, chairman of the extension committee, reported 21 new leagues admitted this year into the State league. The treasurer's report by Miss Bertha Cline, of Statesville, was very encouraging and words of commendation were given for promptly meeting their requirements; showing a total of cash received of $1,607.25, and disbursements of $1,491.12.

Mr. E. R. Lineberger, field secretary for the summer months, reported a total of 45 visits made, 20 leagues organized. Of these seven joined the State league, one now considering such action and five leagues reorganized.

The model Luther League meeting was conducted by St. John's League, of Salisbury, presided over by Mr. Paul Lentz with a specially prepared paper on the history of the Lutheran Church, its doctrine and mission and where the Luther League stands in regard to assisting in the church work.

After the devotionals led by Rev. O. W. Adderholdt, of Statesville, and a splendid talk by Miss Marie Dreher, of Wilmington, pointing out the importance of deepening spiritual life and a more thorough knowledge of the Bible, the afternoon session marked the crowning feature of the convention when the two great bodies of the young people's societies were seated as one.

Rev. George W. Nelson, of Summerville, S. C., president of the Luther League, and the recording secretary of the Federation, was elected to serve temporarily until the perfecting of the new organization which resulted in the election of officers as follows:

Mr. S. White Rhyne, of Charlotte, president; Mr. E. R. Lineberger, of Dallas, vice-president; Miss Ruth Dry, of Concord, recording secretary; Miss Beulah Lyerly, of Granite Quarry, corresponding secretary; Miss Mary E. Propst, of Concord, treasurer, with Miss Annabel Isenhour, of Concord, assistant. The executive committee for two years: Miss Eva Peeler, of Salisbury; for one year, Miss Lena Moose, of Mount Pleasant.

Mr. Harry Hodges, in a very unique way, introduced the new president, Mr. Rhyne, and after a few appropriate remarks by the retiring president and words of acceptance from Mr. Rhyne, the new officers took their places, beginning immediately upon the business for the ensuing year, voting a budget of $2,500 to be raised by August 15, 1922, which date will hereafter close the fiscal church year.

The amount paid home missions the past few years has been given the new church now in the course of erection at Thomasville, but Rev. M. L. Kester, of the Mission Church at Concord, and Rev. O. W. Adderholdt, of the mission field at Statesville, stressed so vividly their needs of assistance that a motion was carried to divide the $700 equally between the three causes presented.

After a spirited discussion over the $300 to be given toward furnishing the reception room of the Theological Seminary at Columbia, S. C., the ayes finally carried, leaving the remaining portion of the budget for foreign missions and current expenses.

The large church was filled to capacity Thursday night to hear Rev. M. L. Stirewalt, D.D., of Concord, a most eloquent speaker, deliver an address on "The League's Loyalty to the Church." Choosing as a motto, rather than a text, Eph. fourth chapter and first verse, saying in part: "This is a significant occasion, the bringing together of two great bodies of active workers of the young people who will be instrumental in the hands of God, with combined talents to develop and further the progress of our beloved church. For one hundred years the Lutherans have been in North Carolina living and teaching Scriptural doctrine and today with the multiplied forces by merging of the two large synods, the woman's organizations and now the predominating event, that of merging the young people's societies, the year 1921 should be a banner year."

At the conclusion an informal reception was held when a general handshaking took place by way of getting acquainted.

Friday morning after the devotionals, short talks were made along the lines of seminary training, colleges, summer schools, etc., interspersed with minor business transactions during the time the executive body was in session.

The power of the new organization began to assert itself when a report of this committee stated that one of its members gave $25 in cash with the loan of the balance, $275, without interest, so that immediate steps might be taken toward furnishing the reception room at the seminary as heretofore pledged in the budget. Thereupon the vice-president, Mr. E. R. Lineberger, took the floor and in less than five minutes the $300 was raised by individual pledges, and in another few minutes an over amount of $105 was subscribed to the library fund, therefore the budget

was reconsidered and a motion carried to add the $300 there to the Home Mission apportionment of $700 totaling $1,000 to be equally divided between the three causes stressed previously. In the address "Leaguers' Loyalty to Missions," Rev. R. B. Peery, D.D., of Hickory, and for twelve years a missionary in the foreign fields with considerable experience in the home mission fields, stressed a broader vision of loyalty, allegiance to duty and faithfulness to the task God has given us. The chief reason for knowing that care for missions exists in the church, is the fact that there are between twelve and fifteen workers, $33,000 expended annually and millions of prayers ascending to the throne of grace daily for this cause.

The remaining time, aside from the business transactions, Gaston County speakers had the floor and greeting from the Woman's Missionary Society was, in a very pleasing manner, presented by Mrs. A. P. Rudisill. Mr. T. C. Quickel of Gastonia, an earnest young worker and fascinating speaker, delivered one of the best addresses of the convention on "The League as a Training Camp," illustrating his points with interesting stories, picturing the great number of unchurched people not only in Gaston County but elsewhere, and called for volunteers to play the part, fill up the gaps and hold their part of the front line, for running a church was not a one man job, but must meet with the co-operation of the laymen. The closing address of the convention was delivered Friday night by Hon. Bismarck Capps of Gastonia, on "Luther as an Inspiration to Loyalty." "Luther," said the speaker, "was the greatest example of loyalty and if the church is to progress as it should we must have more Luthers. We are not responsible for how many talents we have, but for the use we make of them; we are not rewarded for the amount done, but for faithfulness in the doing." Congratulating the Leaguers in the step taken by the merger meeting, he then presented three watchwords for the year, "Courage, Fidelity and Consistency."

Following the address an elegant reception was held on the beautiful church lawn brilliantly lighted for the occasion. Miss Dora Rhodes, of Dallas, formed the head of the receiving line just outside the church, which was composed of the officers of the new organization, the officers of the local league and its members, and as each reached the foot himself became a part of the line until the entire length of the corner block was taken, thus enabling everyone to meet the other and become acquainted.

Near the church a very attractive booth was arranged, artistically decorated with the league colors and evergreens, in the center of which, on an elevated stand, was placed a huge receptacle beautifully decorated, from whence delicious fruit punch was served.

Between two and three hundred were in attendance and community songs, games, stunts, etc., were the entertaining features.

Automobiles were provided in the afternoon when the delegates were shown over the town and places of interest near.

Another enjoyable feature of the convention was the picnic dinners served in the town park which were the means of a congenial social time.

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PENNSYLVANIA

The Pittsburgh Inner Mission Society recently called Mrs. A. L. Stroud to take charge of the Family Welfare Department, which increases the staff to five full-time workers.

A conference of the Executive, Extension, Intermediate and Junior Committees of the Luther League of Pennsylvania was held in Zion Church, Harrisburg, Pa., September 5th, at which time plans for the extension of the work of the State Organization were considered in detail.

Reports given by the representatives of the various districts told of excellent progress of the work among the young people in various sections of the state. It was the sense of the meeting that as the relations of the Luther League to the Church had changed by the Luther League becoming the official Young People's Organization of the United Lutheran Church that a restatement of the aims and objects of the Luther League should be made.

All of the Luther Leaguers of the state were requested to submit a concise statement of not more than fifty words giving what they think should be the definite objective of the Luther League. These statements are to be forwarded to the Executive Secretary of the State Organization.

A committee was appointed to arrange for the program for the 1922 convention, which committee is also to decide on a definite date.

Plans for an aggressive plan of extension work was outlined, this campaign to be extensive as well as intensive.

A suggestion for a young people's conference on "Leadership" covering a period of a week or ten days was also given consideration, but a definite decision is not to be made until after the next state convention.

Arrangements were also made for pushing the work of organizing Intermediate and Junior Leagues throughout the state, these phases of the work showing many encouraging signs of growth in some of the districts.

The conference also decided to invite all the Young People's Organizations, that are members of the United Lutheran Church throughout the state, to affiliate with the official Young People's Organization of the church.

Those in attendance were Francis C. Leupold, Philadelphia; D. A. Kommel, Rochester; Musser D. White, Harrisburg; John Greiner, Jr., Scranton; Charles W. Fuhr, Pittsburg; Rev. Lewis C. Manges, D.D., Harrisburg; George M. Jones, Esq., Reading; Wm. H. Menges, Menges Mills; J. Rudolph Neubauer, Allentown; Ralph G. Swavely, Reading; George Weidemoyer, Jr., Sellersville; John G. Kurzenknabe, Harrisburg; Jacob G. Huber, Lancaster; C. Harry Heinz, Philadelphia; D. C. Hill, Pittsburgh; Rev. C. G. Karsch, Minersville; Rev. D. H. Frederick, Hazelton; Wm. H. Jones, York; Miss Helen P. Lang, Wilkes-Barre; Mrs. Mayme G. Frey, York; Rev. Charles M. Teufel, Woodlawn; Rev. C. P. Harry, Philadelphia; Miss Brenda L. Mehlhouse, Philadelphia; P. Walter Banker, Kingston; Luther F. Waidelich, Sellersville, and M. Haller Frey, York, the Executive Secretary of the State Organization.

Annual Convention Harrisburg District Luther League.

The fourth Annual Convention of the Harrisburg District Luther League was held Sept. 20, 1921, in St. John's Church, Shiremanstown, Pa., Rev. H. K. Lantz, pastor.

The Convention was well attended. Seven Senior, two Junior and one Intermediate Leagues were represented.

The afternoon session opened with Devotional Service conducted by Rev. E. D. Weigle, D.D.

Immediately following the Devotional service the Rev. H. K. Lantz gave an address of welcome.

President Musser D. White responded to the address of welcome.

Report of the Convention of the Luther League of Pennsylvania was read.

Reports of the various committees were heard.

Greetings were extended to the District from the Luther League of Pennsylvania by Mr. William Menges.

A Model Devotional Service was conducted by Miss Wilda Wallower of Harrisburg, Pa.

A conference, "A Definite Objective for Local Leagues," was conducted by Miss Edith Fegely of Mechanicsburg, Pa. Considerable time and discussion was given to the conference and a number of interesting and beneficial points were brought out.

At 6.15 p. m. the delegates and visitors adjourned to the Church parlor to partake of a delicious supper furnished by the courtesy of the ladies of St. John's.

The evening Vesper Service opened at 8 p. m. and was in charge of Rev. H. S. Garnes of Hummelstown, Pa.

At this session the following officers were installed:

President, Musser D. White.
Vice-President, A. S. Hertzler.
Treasurer, Alfred Sutcliffe.
Statistical Secretary, Esther Weast.
Recording Secretary, Arthur K. Rupp.
Corresponding Secretary, Wilda Wallower.

The speaker of the evening was Rev. Abdel R. Wentz, Ph. D., of Gettysburg, Pa. His subject was "Onward for the King." It was a most inspiring and uplifting address and sent all who were privileged to hear it away with the determination to go "Onward for the King," no matter how hard or rough the way.

The convention was considered one of the most helpful and successful ever held by the District.

Hints for Senior Topic Leaders

December 4th. "Thy Will Be Done."—Suggested Hymns—"My Jesus, as Thou Wilt," "In the hour of trial," "Jesus, I my cross have taken," "My God and Father, while I stray," "Jesus, Saviour, Pilot Me."

Psalm 34 would be most appropriate for this topic. Prayer, "Thy will, not mine, be done."

1. What is God's will? (a) With respect to others, "Who will have all men to be saved and come to knowledge of the truth." Also John 6:40. (b) With respect to ourselves, "For this is the will of God, even your sanctification." I Thess. 4:1-3.

2. If God's will is to be done, all other wills must be subdued. Look up meaning of Third Petition of the Lord's Prayer in the Catechism. "Such as the will of the devil, the world, and of our own flesh." How many times we hear, "I would like to join the Church, but——". "I would be willing, only——" "I would like to do it, if——." We want our own way. One of the well-known popular airs shows the spirit of the day, "I want what I want when I want it." We oppose the will of our parents, of Christ, and of Our Father in heaven.

3. Where is God's will to be done? "as in heaven, so in earth." Someone has very suggestively connected the first three petitions of the Lord's Prayer as follows, "Hallowed be Thy name, Thy Kingdom come, Thy will be done; as in heaven so in earth." How can God's name be hallowed, or His Kingdom come, without His will being done. So suggests the meaning of the Petition in the Catechism, which see.

4. How is God's will to be done on earth? As it is in heaven, how? (gladly, perfectly, willingly, speedily, earnestly, conscientiously?). Can we not study this topic with respect to our conduct and life, e. g., Thy will be done, (a) with my dress; b) with my pleasures; (c) with my reading; (d) with my talents; (e) with my vocation.

5. Can we be obedient and affectionate children by opposing our Father's will? Prayer, "Father, Thy will be done." Luke 11:2.

December 11th. Suggested Hymns: "O for a heart to praise my God," "O Holy Spirit, enter in," "I lay my sins on Jesus," "O Jesus, Thou art standing." A good hymn found in the old church book is "O for a principle within," sometimes written "I want a principle within." Use it. Use psalm 19 or 51, both appropriate. Prayer that our consciences be enlightened.

1. A good definition of conscience—"Conscience is that power (inner voice) in man which recognizes a law written on the heart, summons man before it, and judges man by it, approves when man does right, and condemns him when he does wrong."

2. Have I a conscience? What kind of a conscience is it? How do I make my decisions for right or wrong, by *my own* conscience, or my *neighbor's*, or by the *community* conscience? Are things right because the majority subscribe to them? Why is it, that there are two standards of life, one for women, another for men?

3. Sometimes we must make the choice between what men say and what God says. Peter and John were not afraid to speak out against rulers, when these rulers would bind their consciences. Can you name any other moral leaders, who were not afraid to die for that which they believed was right?

4. "Wanted: Men," by J. G. Holland.

"God give us men. A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor—and who will not lie;
Men who can stand before a demagogue,
And damn his treacherous flatteries without winking.
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking."

December 18th. Suggested Hymns—"O Zion haste, Thy mission high fulfilling," "Lord of all power and might," "Lord of the harvest, hear," "Thou, Whose Almighty Word," "The morning light is breaking." Psalm 72, with prayer for missions.

1. The strategic hour for the spreading of the Gospel is *now*. The great slogan is "The Evangelization of the World in This Generation." What says Christ? Listen, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. The supreme business of the Church is "*EVANGELIZATION*" and it must be done *NOW*.

2. The great command of Christ, "Go ye into all the world and preach the Gospel to every creature," cannot brook delay. We must complete the work which the Master began, and that does not mean a period of "watchful waiting," but a period of incessant and increased activity.

3. The strategic hour is *NOW* because Christ has not only commanded it, but has given us the resources to do the work. The first line of resources is *PRAYER*. "Pray ye the Lord of the harvest to send forth laborers into the harvest." Definite and persistent prayer in public and in private is the vital need. Intercessory prayer should be the rule, and not the exception. Another line of resources is the financial obligation. Here should be emphasized "*Christian Stewardship.*" Systematic and proportionate giving is not only Scriptural, but extremely reasonable, and even in the Luther League every endeavor should be made to persuade the members to give a definite portion of their incomes to the Lord's work. How about "Tithing?"

4. The Strategic hour is NOW because the nations are now open to receive the Gospel. No greater opportunity ever presented itself to the Christian Church than now. Will we fail to enter the open doors for World Evangelization? We need recruits for the Lord's army. Who will volunteer? Will *YOU?*

December 25. A splendid Christmas Topic. Sing the Grand Christmas Carols. The leader should be well prepared for this meeting, although the spirit of Christmas makes it very easy to have a good meeting. Do not forget to emphasize the real meaning of Christmas, "The Word made Flesh."

1. Who is The Word? 2. What are some of His characteristics as given in the Scripture lesson? 3. Why did the Son of God come in human form? 4. How much are we doing to spread abroad the message that is for all people? 5. What are we doing to counteract the commercializing of the Christmas spirit? 6. Show how it is possible to have the Christmas spirit all the year round. 7. The Gift of the Christ Child shows the unselfish spirit of God. How about ours?

ISLAM

(*Continued from page 12*)

good Moslem tries to make at least once in his life, no matter how far distant he lives. Many die en route. Others return with loathsome diseases; for the holy city is a very hotbed of vice. Nevertheless, one who has been there has performed an act of high merit, is entitled to a green turban and the title of *Hadji*, and is venerated by his fellow-Moslems.

Polygamy, concubinage, unlimited divorce and slavery are sanctioned by the Koran and war against "unbelievers" is commanded. Voluptuousness, cruelty and bloodshed have ever characterized Islam. Progress is incompatible with genuine Mohammedanism.

The heaven to which the Moslem is taught to look forward is a place for the gratification of mere animal desires. The faithful are to dwell in silken pavilions, or golden palaces, recline on luxurious couches, eat incessantly without satiety, drink wine (forbidden on earth) without becoming intoxicated, and be attended by seventy-two houris, beautiful maidens of eternal youth. Such are the highest ideals set before a Moslem. Imagine their influence upon the development of character!

Senior League Topics

Second Sunday
in Advent. December 4, 1921.

THY WILL BE DONE

Matt. 6:7-15
(Rev. C. Wilker)

DAILY BIBLE READINGS.

Monday—John 5:1-30.
Tuesday—Matt. 26:36-44.
Wednesday—Gal. 2:17-21.
Thursday—1 Thess. 4:1-12.
Friday—Matt. 18:12-14.
Saturday—Job 1 and 2.

Prayer and a holy life must be his who would see his Maker. In prayer you grasp the golden key of the gate of Eden; by a holy life, you may walk in something more than fancy, among its seraph choir. It was for rebels only that the avenue to Paradise was closed. For him who approacheth it with prayer and holiness the cherubin veil their wrathful faces, and the waving blade of the flaming sword is sheathed.

In the pearl of prayers, the Lord's Prayer, the gates of Paradise are opened wide and the followers of Jesus are graciously bidden to address the Holy One of Israel as "Our Father." There is but one stipulation. They must come in the spirit of holiness. "Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart, etc."

True prayer presupposes the desire for holiness. The heathen thought that they would be heard for their much speaking. Personal holiness did not enter into the reckoning. Many prayers are doubtless offered up in the same heathenish spirit. No prayer is more abused in this respect than the Lord's Prayer.

How frequently the invitation is extended: "Let us *repeat* the Lord's Prayer!"

Unless it is our earnest desire that the will of God shall be realized in us our appeal to His will, good and gracious as it is, must be in vain.

Whatever the nature of the petition which we bring to the throne of grace may be, it must take its source and find its motive in this, "*Thy* Will Be Done."

Our first interest then is, *that the Will of Our Father may be realized in us,* with respect to personal holiness.

"This is the Will of God, even your sanctification!" "Be ye therefore holy, for I am holy."

The hardest prayer to learn is this, 'Thy Will be Done!"—but it is full of blessed peace for those who, by the grace of God, have learned it.

When therefore we take this prayer into our hearts we pray that we may have grace and power to work out our own salvation by His Spirit working in us both to will and to do. We pray that the gracious Will of God may have its full range and its perfect work, that our wills, rebellious and wayward as they are, may be subdued and chastened into conformity with the holy will of God.

It is one thing to pray for sanctification and quite another to be really willing to undergo the necessary discipline to effect it. To be what God wants us to be is one thing, to undergo the painful process is quite another.

If the will of God could be realized in us without humility and pain on our part it would be less difficult to pray, "Thy Will Be Done!"

Our wills do not readily bend to the Will of God. We are often wise in our own conceits. God could of course break our will and our Spirit by His Judgments. Sometimes He does send afflictions with their accompaniments of pain and sorrow but not to the end that they shall crush and pulverize our wills. He does not desire the subservient slave, who says, "Thy Will Be Done!" because he feels that he cannot help himself. God desires children who truly believe that His Will is best and wisest for them, and who are willing to strive, by the help of the Holy Spirit, yes even to suffer, in order that His gracious Will be realized with respect to their sanctification.

It will make it easier for us to pray "Thy Will Be Done"—when we realize the wealth of love which God is ever ready to lavish upon us—for His Will is the Will of Love.

The desire for personal holiness will be followed naturally by *the desire to find ourselves in the Will of God* with respect to its wider reaches.

It was St. Chrysostom who said that in this petition "Jesus bids us make this earth into heaven before we come to heaven." You simply cannot pray, "Thy Will Be Done in me," and stop there. With this prayer in your heart you will add of your own accord, "on earth as it is in heaven." The very form of the prayer is worded for all the wide, the various, the saddened but the beautiful world. This is a sad world only because the will of God is not done.

You will want the Will of God realized in all the world not only because it is God's all-powerful will but because it is the will of Love, and you will want to find yourself working in co-operation with God in its realization.

Jesus said, "I came from heaven, not to do mine own will, but the Will of Him that sent me." "My meat is to do the Will of Him that sent me."

It is only when we enter with real sympathy into the active realization of His Good and Gracious Will that our sight and understanding of His Will are cleared and we find ourselves as His children happy and contented.

Third Sunday
in Advent. December 11, 1921.

CONSCIENCE: TEACHING IT, QUICKENING IT, OBEYING IT

Prov. 10:27. Acts 4:13-20
(Rev. E. C. Cooper)

DAILY BIBLE READINGS.

Monday—John 16:1-3, Titus 1:15, 16.
Tuesday—Romans 1:8-2:16.
Wednesday—Prob. 2.
Thursday—Isaiah 55.
Friday—John 14:21-24.
Saturday—Acts 24:14-16.

Conscience is the God-implanted power of the soul to sit in judgment on its own actions. It is the power within us by which we know right from wrong. It is a small member whose seat cannot be located any more than can the seat of the soul be located, but it makes its voice heard. It forces its verdict upon us. Its voice is not always heeded, but because of its persistence in gaining a hearing, it proves a great blessing to us all and plays an important part in shaping our conduct of life in this world.

THE NATURAL CONSCIENCE.

The Natural Conscience is universal with the human race. There is no people so barbarous or so degraded as that there is no remnant of conscience among them. Their conscience may have been abused, warped, unheeded, for so long that its voice is feeble indeed, but it cannot be absolutely extinguished. It is that spark of Divine-likeness that remains and makes possible the Redemption of all sorts and conditions of men. It may be said to be that which distinguishes man from the lower orders of creation. By it we are made to be moral creatures. That is, we are given the power of choice and are held responsible for our deeds.

The Natural Conscience is a worthy but not always a safe guide. It is good as far as it goes, but it doesn't go far enough. If, however, no other opportunity is given to know the will of God, no other requirement will be exacted. 'For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing, one another." (Rom. 2:14-15.)

THE ENLIGHTENED CONSCIENCE.

We, of this land, cannot plead responsibility for the Natural Conscience alone. We have a greater responsibility, that of a possibly enlightened conscience. Conscience like other natural powers is susceptible of growth and development. To this end it must feed upon the Word of God. That which we know in a vague and uncertain way by nature concerning the will of God, and that which altogether surpasses our natural powers, we find here revealed

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 2 by LUTHER LEAGUE REVIEW, 427 Drexel Bldg., Philadelphia, Pa.

in clearness and certainty. Christ summed up the whole law of God in two commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; "Thou shalt love thy neighbor as thyself" (Matt. 22:37, 39). Here is revealed the motive that should prompt us, and the attitude we should take toward God and man. For the application of these two commandments to life it is necessary to make a detailed study of Scripture.

(a) The love of God with our whole being certainly means that we will want to do His will on all occasions. "Ye are My friends if ye do whatsoever I command you" (John 15:14). The will of God, first of all, is that "all men be saved, and come to the knowledge of the truth" (I Tim. 2:4). For this purpose He gave His well-beloved Son: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). He has also given commandment, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20). We will therefore, out of love to God and in obedience to His holy will, accept Christ as our Saviour, and endeavor to bring the knowledge of salvation to all the world.

(b) The love of our neighbor as ourselves leads also to an effort to have him enjoy the blessings of salvation which we enjoy. We will seek his welfare equally with our own. If he is less fortunate than we, either in the matter of health, or in the material things of this world, we will endeavor to aid him in bearing his burdens. In dealing with him we will not seek to take an unfair advantage of him. We will gauge our love for him by Christ's love for us: "A new commandment give I unto you, that ye love one another; even as I have loved you, that ye also love one another" (John 13:34).

(c) In general we may say, the love of God and Man demands that we take a positive stand in reference to the Moral Questions of Today, for the glory of God and for the good of man. 1. *Sunday Observance.* The keeping sacred of this day makes for obedience to God's command, "Thou shalt worship the Lord thy God and Him only shalt thou serve"; its observance is in harmony with man's natural constitution which needs a day of rest in seven; and too its observance commemorates the Day of our Lord's Resurrection and keeps alive the hope of our own risen life with Christ. 2. *Dress.* Our attitude should be for modesty in dress that will incite to purity of thought and act and will make for the preservation of the marriage tie as the bond of union between man and woman and continue this sacred relationship as the basis for the propagation of the race. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:16-17). 3. *Amusements.* With the consciousness that many modern forms of amusement are totally harmful in their effect, yet perhaps our greatest need is to be taught the temperate use of amusement. We are in danger of becoming idolatrous in this direction. "Neither be ye idolaters, as were some of them; as it is written, the people sat down to eat and to drink and rose up to play" (I Cor. 10:7). 4. *Raising Church Funds.* Street carnivals, block parties, etc., at which games of chance and other questionable means of quick gain are resorted to, are absolutely out of harmony with the conscience enlightened by the Word of God. Suppers and entertainments may be given where necessary. They sometimes afford a convenient medium for loving service which could not otherwise be utilized. The Word of God teaches free-will offering as the proper means of support for the propagation of the Gospel: "On the first day of the week, according as God hath prospered us" (Comp. I Cor. 16:2).

CONSCIENCE OBEYED

It is easier to know what is right to do than to do what we know is right. But woe is unto us if we heed not the voice of conscience. "For if our heart condemn us, God is greater than our heart and knoweth all things" (I John 3:20). On the other hand, happy are we if we obey the voice of conscience. For "Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask, we receive of Him, because we keep His commandments, and do the things that are pleasing in His sight" (I John 3:21-22). St. Paul says, "I exercise myself always to have a conscience void of offense toward God and men" (Acts 24:16). This striving after a good conscience made him fearless in meeting his opponents and in preaching the Gospel in his day. In the same spirit, Peter and John, when they had healed the lame man at the gate called Beautiful, met the offended rulers and defied them with the words: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19-20). Their good conscience made them free men, fearless men. So we are reminded of Luther's memorable words at the Diet at Worms when called upon to recant: "I am bound by the Holy Scriptures and my conscience is captive to the Word of God; unless I am convinced by the Scripture or by clear arguments, I cannot and will not recant anything, since it is neither right nor safe to act against conscience. God help me. Amen."

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Fourth Sunday in Advent. December 18, 1921.

THE STRATEGIC HOUR

(Missionary)

DAILY BIBLE READINGS.

Monday—Isaiah 6.
Tuesday—Jer. 1:4-10.
Wednesday—John 12:20-26.
Thursday—Exodus 12:21-39.
Friday—Dan. 5.
Saturday—Acts 16:6-12.

(Rosalyn Summer Sease.)

WHAT CONSTITUTES A MISSIONARY CALL?

A young man said recently: "I would like to be a missionary. It is a noble work, but I do not feel *called.*" So said he: "I believe I will study medicine." "Have you had a *call* to be a physician?" I asked. He, looking bewildered, said: 'That is different. A man should have a *special call* before becoming a missionary."

Why do we think special missionary calls are necessary while we may go into any other work that means gratification of our own wills or personal ambitions without having a specific call? We know it is God's will that the world be evangelized. It is not yet evangelized. Do we then believe that God has called men and they have not gone into all the world? "Suppose I were a slave owned by a master and the cotton was ready to be picked, and the order had gone from my master that the cotton must be picked on the plantation at all hazards. Because he had not come personally to speak to me, might I plead in the absence of any specific call from my master to pick cotton, 'I will go a-fishing or do business of my own?' You and I live in a world where the Master's work needs to be done. He has told us to go out into the world and do this work. Because He has not spoken individually to us and said, 'This work is your individual work,' are we therefore free to go about our own business?

Are you waiting for some supernatural kind of call? A call like that that came to St. Paul? Yes, Bishop Thoburn had such a call, but not all men have them. David Livingstone had no such call. He consecrated himself behind an old tree stump in Andover over his Bible. Henry Martyn, William Carey, Keith-Falconer, and nine-tenths of the great missionaries of the world never had any such calls. If a call like this is necessary before a man may be sure that it is his duty to go, did these men do right in going? Do you say that the noblest men that ever served God in the world flew in the face of Providence because they did not have the particular sort of call you are asking for?

God's Will for My Love. "It is a matter of no consequence to me how God reveals His will to me; what I want to know is what that will is. It may come in some mysterious way; it may come through the influence of some address or book. I care not; the supreme thing is that God has a will for every man of us, and that no man of us has any right to specify one way, and one way alone, in which that will may be revealed to him, or to discriminate against any one work in life by conditioning God and requiring of Him some peculiar mode of procedure in summoning us to that work."

His Commands for Me. There are three elements in the call to service. First, there are the definite commands which Christ gave to every Christian. We have known them from youth. Do not think that "Go ye" was meant for the apostolic age and not for the twentieth century. (*Here ask members*

to give missionary commands from the New Testament as they recall them.)

The Need. Then there is the great need of the world. Keith-Falconer said, "While vast continents are shrouded in almost utter darkness and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof rests on you to show that the circumstances in which God has placed you are meant by God to keep you out of the foreign field." "Suppose I were standing on the edge of a stream and some little children were drowning in the stream, I would not need any officer of the law to come along and serve on me some legal paper commanding me under such and such penalties to rescue these drowning children. Or suppose I have neighbors who are starving and I have bread in abundance and I stood and watched them day by day with pinched faces, ravenous, suffering agonies while I have plenty and to spare. I do not need anybody to come with any court order specifying me as an individual bound to feed these hungry ones." The world is in sore need today, spiritual need, mental need, physical need; but you say you do not know about it. Then you sin in not being informed of the need of the world. With the great store of information about us it is the business of every Christian to know the condition of his brother. Upon every one of us rests the obligation to give life, time and possessions to evangelize souls everywhere who do not know the Saviour. We are bound to be busy with His work unless we can offer some ground of exemption which we could with clear conscience present to Jesus Christ.

Conscripts. God does not want any conscripts. If that is what you are waiting for, to be conscripted, I do not believe that you will ever consider yourself called. What He wants is volunteers, young men and women who will give themselves in the spirit of Isaiah: "Here am I Lord, send me."

The Call of Love. The whole matter resolves itself into this: Do you love Him enough? Does He mean so much to you that you cannot live without Him? If so, you must be giving Him to others. Yes, it all depends upon your personal relation to Jesus Christ. And all the while we are so busy we cannot stop to hear Him speak to our hearts. Young people, the Master has need of us today, here, over there and everywhere! The fields are white unto the harvest—the laborers are few. There is a place waiting you. Do not longer delay.

SOME URGENT NEEDS OF OUR DISTANT FIELDS.

United Lutheran Theological Seminary in India—A tentative plan for a United Theological Seminary in India has been submitted to the Board of Foreign Missions. All Lutheran churches in India are expected to co-operate to the extent of their ability. The Board of Foreign Missions estimates that its share of financial responsibility for buildings and equipment will be $30,000, and will include this sum in its budget for necessary buildings and equipment. A United Lutheran Seminary in India is one of the greatest projects which could be undertaken in the foreign field.

A Building of Our Own in Buenos Aires—This superb city is the nerve-centre and the storm-centre of the entire South American continent. Therefore, it is of supreme importance that we have a building of our own in this foremost capital, well located and well equipped. The fact that we have been recently notified of our having to soon vacate our present rented building, makes the need of a permanent location all the more imperative. The very thought of allowing all the faithful labor thus far expended to now go by default is unthinkable. Write for particulars to Dr. Charles L. Fry, who has recently been appointed special representative of this strategic work.

Another Medical Missionary for Africa—The Liberian Mission Conference has informed the Board that if another physician and a number of qualified nurses were sent to the field, the health and efficiency of the mission would be greatly improved. A second medical missionary to assist Dr. C. H. Nielsen, and four graduate nurses, are to be sent out as soon as possible.

Chapel—The Japan Mission has renewed its appeal for a chapel at Kyushu Gakuin, Kumamoto, urging as the primary reason the religious needs of this school for boys. Only $9,000 is available, and the United Lutheran Church at its next convention will be asked to include $20,000 for this purpose in the special Foreign Mission budget for equipment.

Protégé Support—The Foreign Mission Board has adopted the following schedule for the support of protégés in India:

$30 to $35 a year. A boy or girl in a boarding school.

$40 a year. A boy or girl in a mission orphanage.

$75 to $135 a year. Special student.

$35 to $45 a year. School teachers, men and women.

$45 to $50 a year. Bible-women, Christian women engaged in religious work among Christian or non-Christian women.

$50 to $55 a year. Catechists, who are responsible for religious work among Christians and others in one to four villages.

$55 to $75 a year. Evangelists, who devote the major portion of their time to work among non-Christians.

$75 to $85 a year. School supervisors, qualified men who supervise educational work in a number of schools.

$85 to $90 a year. Supervising catechists.

$100 to $150 a year. Indian pastors.

WE NEED

More Missionaries: Preachers, teachers, doctors, nurses, artisans, agriculturists.

More Money: In addition to apportionments—for advance work, special gifts to support a missionary, student, worker, "Young People's Parish Abroad," build a memorial home for missionaries, a chapel, a school.

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Christmas Sunday. December 25, 1921.

THE WORD MADE FLESH

John 1:1-14.

(Rev. W. C. Sandt.)

DAILY BIBLE READINGS.

Monday—Rom. 1:1-7.
Tuesday—Heb. 2:9-18.
Wednesday—Isaiah 40:1-5.
Thursday—Matt. 17:1-9.
Friday—II Peter 1:17-25.
Saturday—Col. 2:1-4.

THE INCARNATION.

A little girl sat listening one day to her teacher telling the Christmas story—of how Jesus was born at Bethlehem long, long ago; and had a dear mother whose name was Mary (Isa. 7:14; Lk. 2); how shepherds came from the fields to see him as he lay in a manger; and how wise men from afar brought him beautiful gifts (Mt. 2); and how a cruel king wanted to take His life, so that Joseph had to take Him and His mother down into Egypt. Then this very wise teacher continued and told the rest of the story about that same Jesus who once was a baby, and who grew up to be a man (Lk. 2:40, 52), who told people to be good just as He was, and then told them about His Father in Heaven where His home was (Jn. 8:42-59). In just as few words as it takes to write about it, this little girl heard how Jesus healed sick people, and cheered up sad folk, and raised some to life again who were dead, and how for all this wicked men hated Him and at last killed Him by nailing Him to a cross (Mt. 26, 27; Mk. 14, 15; Lk. 22, 23; Jn. 18, 19). Then they buried this Jesus and after three short days had passed He came out from the grave (Mt. 28; Mk. 16; Lk. 24; Jn. 20), and soon after that He went out to a high mountain and in the sight of many of His friends He went back to heaven from where He had come (Acts 1).

When the story was ended and the time came to ask questions, do you suppose the little girl asked any different questions from those that come to our minds? No, these are the questions she asked:

"Why did Jesus come to this world, if He lived in such a beautiful place as heaven?" Because He wanted to save us from our sins (Mt. 1:21, 18:11; Lk. 19:10; Jn. 3:16).

"But, why did He come as a child and a man, and not as a king or an angel?" Because He came to live a life just like we live and to suffer all the things we must suffer because of our sins—hunger, weariness, sorrow, death (Acts 3:18). He loved us so much and that is why He came as a baby, a boy and a man, and not as a king or an angel (Heb. 4:15).

"But why did He not stay here after He came?" He came only to pay us a short visit. He went back to His home in heaven again after He had fought our battle for us with sin, death and the devil, and had conquered by rising from the dead. He returned to prepare a place for us there, to be ready when He calls us to His home (Jn. 14).

(Continued on page 34)

Hints for Intermediate Leaders

BY REV. CHARLES M. TEUFEL

DECEMBER MEMORY PASSAGE—LUKE 2:8-20

DECEMBER 4.

THE CHRIST OF THE ANDES

Suggested Hymns—"Fling Out the Banner," "Joy to the World," "In the Cross of Christ I Glory" (this last to be memorized as well . . .).

Assign for memory and to be prayed by Intermediate Leader—Collect for 2nd Sunday of Advent.

Have drawn on blackboard map of the Argentina Republic and Chile.

Locate Buenos Ayres and present written sketch of the city.

Have told story of the Christ of the Andes. Secure picture of it if possible.

Send to Foreign Mission Board, Baltimore, 601 Cathedral street, for short biography of Rev. E. H. Mueller.

Write Rev. C. L. Fry, D.D., 844 Drexel Building, Philadelphia, for data on South American Society. Consider joining it.

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DECEMBER 11.

THE DISCOVERY OF TIMOTHY

Suggested Hymns—"The Son of God Goes Forth to War." Have sung or recited Hymn 212 in Common Service Hymnal.

Collect on the Ministry, page 177, large Common Service Hymnal.

Locate on a map the home-place of Timothy.

Write Board of Education, 212 Evangelical Building, Harrisburg, Pa., for pamphlets on the ministry for distribution.

Have read a list of theological seminaries as given in Lutheran Year Book.

Tell about the one nearest your league.

Paper—"How Can Girls Aid the Ministry?"

Send a surprise gift to some ministerial student in seminary.

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DECEMBER 18.

"RECEIVING AND GIVING"

Hymn—"We Give Thee but Thine Own."

Prayer—For orphans.

Paper—"We have received—parents. What are we giving?"

Tell story of work among the orphans of our Church.

Arrange for discussion in which enumerate various things received and things which we might give.

Immediately after close of topic make arrangements for securing and presenting small gifts to the orphans at the nearest home.

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DECEMBER 25.

"GOD'S GIFT"

Hymn—"Good News from Heaven the Angels Bring."

Prayer—For workers in God's Kingdom.

Recite together John 3-16.

Tell the Christmas story according to Luke.

Talk by the Pastor—"God gave His Son—who will give himself?"

Discussion—Have each boy or girl give ideas as to future choice of occupation.

After close of topic try to lay plans for definite work to secure boys or girls for Christian work.

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Intermediate League Topics

December 4, 1921.

THE CHRIST OF THE ANDES OR MISSIONARY WORK IN SOUTH AMERICA

S. D. Daugherty, D.D.

Scripture Lesson—St. John 12:20-32.
Parallel Passages—I Cor. 2:2-5; Phil. 2:1-11.
Memory Verse—St. John 12:26.

LESSON DEVELOPMENT.

The crowd of people that followed Jesus as He went into Jerusalem and cried "Hosanna! Blessed be the King of Israel that cometh in the name of the Lord," must have caused many to want to know Him and to hear Him speak.

Among these was a group of Greeks who had come up to the feast, and they came to Philip who had a Greek name, and said, "Sir, we would see Jesus." Philip went to Andrew, another disciple, and got him to go with him to introduce these men to Jesus. What a sense of just pride they must have felt as they led the way to make these strangers acquainted with their own great Teacher, for those who had heard Him said, "Never man spake like this man."

Jesus must have received them most courteously for He loves men very dearly; and His heart must have gone out most tenderly towards the Greeks for they represented the great gentile world which was without a knowledge of the true God; but whom He had come to save. Then He spoke to them out of the fullness of His bleeding heart and said, "The hour is come that the Son of Man should be glorified," by His death. This He illustrated by pointing to the grain of corn that perishes in order that it may live. Then He went on to say, "He that loves his life shall lose it, and he that is willing to die for others shall live forever." Thus Jesus told of His own service for us. He finally says, "And I, if I be lifted up from the earth (crucified), I will draw all men unto me."

He made it plain to these Greeks that the most necessary vision of Him is the Calvary Scene, where He, as the Lamb of God, takes away the sins of the world, their sins.

Then he would have them know that His disciples too should learn not to count their lives dear to themselves as long as other men are in need of their help.

How true this is today. The world is in need of men and women and young people to give themselves to the service of Sacrifice, for the salvation of those who have not seen Him, as the crucified but now living Saviour. The cry of need comes up from the heart of millions in South America, saying, "We would see Jesus."

TOPIC DEVELOPMENT.

"The Christ of the Andes" is a great statue of the *Christ* located 14,000 feet above the sea level on the Andes Mountains on the border line between Argentina and Chile. This statue is made of bronze cast from cannon used by the Argentine Government in their previous wars. The base of the statue is built of granite taken from the quarries of the Andes.

This statue was suggested by Bishop Benavente and the funds with which to build it were raised under the leadership of Señora de Costa, one of the enlightened and noble women of Buenos Aires, Argentina. It was claimed that these nations (Argentina and Chile) which had been at almost continual war with each other, but which had decided not to fight each other any more, might forget their pledge; and in order to remind them of their agreement of peace they would place a statue of the Prince of Peace on the tract of land over which these nations had been warring for years.

Both of these nations agreed to this and in 1903 the statue, "The Christ of the Andes," was dedicated amidst great rejoicing on the part of these peoples. Nine years later it was the writer's privilege to be in Argentina, blazing the way for what is now our United Lutheran Church's work there during the celebration of the Centenary of their independence as a nation. Much was made of the achievement of perpetual peace with a sister nation and the "Christ of the Andes" as a witness to what had been done, although very few of either the Argentine or Chilean people know Him as the living *Christ* and their Saviour. It is looked upon as a "happy thought" which has attracted the attention of the Christian world in particular.

The statue is so placed that the face of the Christ is turned toward North America and has the right hand stretched out this way as if to beckon us to come to clasp our hands with His for service in this long "neglected continent."

There are 80,000,000 souls in Latin America (including Central America and Mexico) who need our help so much. There are 18,000,000 whites, 17,000,000 Indians, 30,000,000 mixed white and Indian, and 7,500,000 negroes, beside other nationalities, who are as needy as the people of China, India, Japan, or Africa.

They are steeped in ignorance and superstitions. They can't sing "Jesus loves me, this I know, for the Bible tells me so," because tens of millions of them have never seen the Bible, nor know its precious truths.

Our Lutheran Church has a great call to tell them about the Reformation and what it did 400 years ago in offering to the people the open Bible and right of every soul to read it and to enjoy its precious teachings.

OUR WORK IN SOUTH AMERICA.

The oldest work is in British Guiana, the northern part of the continent. This work was begun nearly 200 years ago and turned over to the East Pennsylvania Synod by Rev. Mr. T. E. Mitelholzer, the pastor thirty-two years ago.

The next and other point occupied by the United Lutheran Church is in Buenos Aires and suburbs, Argentina, and is now under the care of Rev. Dr. E. H. Mueller and wife. This field was opened by the Woman's Home and Foreign Missionary Society of the former General Synod in sending out the author of this article who spent four years on this new field.

TOPIC SUGGESTIONS.

1. The Christ of the Andes is a mountain-top call to North American Christians, those of the Church of the Reformation in particular, to come to the "Land of their Southern Cross" that 80,000,000 people may have the Word of God (Bible), and through it know Him who gives eternal life to men dead in sin.

2. The Christ of the Andes with the cross in His left hand and His right hand extended this way is a reminder that the Christ is alive and in the midst of the churches that the 80,000,000 people, a few of whom have heard of Him, as the dead, rather than the living Christ who says, "I am He that liveth, and was dead; and, behold, I am alive for evermore."

3. The Christ of the Andes is the figure of Him who declared that we must die to ourselves and selfish interests in order that we may serve Him and our fellowmen best.

4. The Christ of the Andes is a challenge to us to give South America the Gospel advantages which have made the difference between the conditions there and here.

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DECEMBER 11, 1921.

THE DISCOVERY OF TIMOTHY

(Rev. Charles S. Bauslin, D.D.)

Scripture Lesson—Acts 16:1-2; II Timothy 1:3-6.

Text—"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."—II Timothy, 1:6.

Everything we know about Timothy indicates that he was strictly high grade, with gifts calculated to make him a great, good man. His mother and grandmother were God-fearing religionists; his father was probably a cultured Greek. The youth himself was clean-cut and powerful. He became a noble preacher and bishop of souls. It was a big day's work when Paul found Timothy.

Every church ought to have a service flag on which are the stars of those who in that congregation have volunteered as ministers or missionaries. Sunday I heard of two young women who were considering going as missionaries. Last night I talked with a father whose son has been considering the ministry. The boy and I have been in correspondence on this subject for several years. The father wished to tell me about his important decision recently made for the ministry. "He's all I've got," said the father, "and I am willing to spend every dollar I am worth to educate him for his chosen work." Some day the world will hear from that lad.

There are among your league doubtless many with splendid gifts of mind and heart and soul just as Timothy possessed. God is calling you to stir up those gifts, but to stir them up for the noblest purposes of life. "If I save my life I lose it," is the motto engraved upon a statue of Sir Galahad in Ottawa. These are the last words of a youth in whose memory the statue stands, who seeing two skaters fall through the ice plunged in and was drowned in rescuing them. Any such situation does stir up the best that is in a real boy and focalizes the truth of the Master's words: "If any man save his life he shall lose it."

That great principle of Jesus was written large upon the horizon of men's thinking when the war was on. But the life of service and self-sacrifice is the universal law of life. The pathway of real success is upward on that staircase that slopes through darkness up to God. The call for stirring up of the gift that is within us is not only for the tragic hours of the war, but is the common property of all hours. The present need of the world is in itself the loudest call of the hour. Never was the world so much in need of the gospel of Jesus Christ; never were there so many important people who realize it.

The young man of energy, parts and consecration, gifts like unto Timothy, cannot anywhere on earth in the judgment of our biggest men invest his life with a clearer chance for the development of his own best powers and a steadier sense of real service to his fellow-beings, or with a warmer and direct sense of God's own approving favor than in the ministry of the church of Jesus Christ today. "With its unsurpassed, aye its unequalled, opportunity for service it is the most adventuresome of all the professions," says ex-President Eliot of Harvard, and Harry Emerson Fosdick pays this tribute to the ministry: "Facing the coming decade, with its opportunities to fight for things worth while, I would choose first of all to be a minister. The opportunity the ministry offers to robust youth of today is the opportunity of a fight."

The world today is in a critical condition. Nothing can save the world but the gospel. Some time ago our war president, choking with tears cried out over those five thousand bodies of returned soldiers of our republic: "It must not be again." He spoke for all our hearts, yet it will happen again unless there comes upon the churches a new urge and passion in preaching and teaching the gospel. One prayer should be made on every Sunday in every church among us, "Thrust forth laborers into the harvest." There are potential preachers in your church, in your Sunday school, in your league. The very choicest must volunteer, those with the best of gifts. Missionaries must be poured into Japan, India, Africa, etc.

Five thousand vacant American pulpits are calling for trained ministers. Ten thousand American mission fields are crying out for intelligent and devoted preachers; 490 churches are vacant in our own Lutheran denomination. Beyond the seas millions of yellow, brown and black men are perishing without the gospel.

Half the world does not know its alphabet. Half the world is without doctors and nurses. Half the world has never heard of the Christ.

All work is great and men are called to all kinds of labor, but there is a special call to the work of the ministry. You should make all your work sacred and strive to find in it what you are best fitted to do. You should consecrate your work by prayer; be sure that God has placed you in it. You should get all the light you can upon your life's work; consult your friends, read books on vocational guidance, study your aptitude and the opportunity of each calling. Perhaps God is honoring *you* with a call to the work of the ministry.

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DECEMBER 18TH, 1921.

RECEIVING AND GIVING

Rev. Robert W. Doty.

Scripture Lessons—Acts 20:28-35 and Luke 6:33-34.

Memory Text—Matthew 10:8. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Suggested Readings—Matthew 20:28—John 3:16—John 13:4-15.

Christmas is but one week off, no doubt all of us have been planning for this great event—how best to observe it, how to make it mean most to ourselves, our friends, our loved ones, our league? Our topic today is to help us solve these questions.

"For the heart grows rich in giving; all its wealth
is living grain.
Seeds which mildew in the garner, scattered, fill with
gold the plain."

Paul has finished his work at Ephesus, he delivers his farewell message to them. He reviews the past and shows the prospect before him and closes with

the counsels that we have as our Scripture today—Watch. Take heed to yourselves, to your fellow-members, do your duty to them, because the members are precious in view of the dangers. Remember—Paul encourages us from a new saying of Christ. "It is more blessed to give than receive." Here we have the words of Christ rescued from sinking in oblivion; a word of Christ, with a word of Paul wrapped around it: the jewel and its setting. It is blessed to receive, to be ministered unto, to be loved. This blessedness is so great that it is the chief object of many lives.

But the blessedness of giving is much greater and higher, for it brings greater happiness, more intense joy; it produces a higher quality of happiness; it is a mark of a nobler character; it is a blessedness of God, who is the great giver. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Gave heaven's richest gift to us that we might be able to regain that which we lost by sin. It is the blessedness of Christ, who "came not to be ministered unto, but to minister."

"The disciples of Christ were disputing just what they would get out of following Him. They were more anxious of their position, than what help they could be to advance the kingdom. Not one was willing to give true humble service. Christ rebukes them not by words but by His action. He girds Himself with a towel, washes their feet. Ministering to them. It is blessedness to the Christian religion, which is founded on love, and lives in loving and giving; it is that which gives us our homes for those who are orphans, erect hospitals that minister to our bodies; it is a blessedness that endures, not like a glass of water, but like a fountain; not like a tune, but like the instrument that send forth music. Hence, the most blessed part of life is the giving forth of what we have—not merely money, but knowledge, sympathy, help, character, hope, faith, love.

Our Appeal—No intermediate League member should pass this Christmastide by thinking alone for self, but rather to see how many he can make happier by his gifts, see, if this does transfigure daily toil, as the sun transfigures fogs into sunset glories. It will make your commonest task noble. You will fully appreciate the truth of the text—"It is more blessed to give than to receive."

"Scanty fare for one will often make a royal feast for two."

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DECEMBER 25, 1921.

"GOD'S GIFT"

Rev. Arthur T. Michler.

Scripture Lesson—John 3:16.

Parallel Selections—Rom. 5:8; I John 4:9-10; I John 2:15-17; I John 5:1-5; John 1:1-6; Luke 2:1-14.

The Great Gift—On this great day, the day of all days, it is necessary for us as Intermediates to again remember that we celebrate the coming of the Saviour. He is the great gift of God the Father for each of us. It is the idea of the gift then that we want to think about. Of course it has occurred to you that all that we have is the result of God's gifts. Without His giving us life, things and all things we possess, we would be poor indeed. And it is necessary for us to remember at all times the wonderful bounty of God. But on this day we want to get a newer idea of the precious gift of God in the Person of His Son. He is the most valuable gift to the human race. Food, drink, clothing, shelter, earth's gifts are wonderful in their service to us but the Babe who was born this day many years ago is of greater value than all of earth's gifts. Let this thought take hold of every one of us on this great birthday anniversary.

The Cause of the Gift—This thought very naturally comes to our minds. What was the cause of it all? Simply because of God's intense and perfect love. So the Scripture says—God *so loved the world*. It was this power that caused God to send forth His only begotten Son to become the Saviour of men. Now you know that no matter how good we try to be we will make mistakes. You also know that no matter how hard we try to keep our mind pure certain thoughts will come to us at times and make us forget God and His Church. Well, we do not come to God of our own accord. This thing in us that makes us act in this way we call sin. Now God loves us so much and knows so perfectly our weakness that He could not but help us and sent Jesus to us to be our substitute. God's love shines brighter in His Son than in any of His other gifts to us.

Now His gift is so very precious because Jesus is the best gift the Father could give us. He is the *only* begotten Son. No man can give a more valuable gift than everything he has. So our Father's love is so great that He Gave all He had in Christ.

The Purpose of the Gift—John, the beloved apostle, tells us in this great verse that the purpose of this wonderful gift is that all who believe in Jesus may have everlasting life. Surely everybody wants to live forever. We can see this in the experience of everybody. Yes, all that a man has will he give for his life. He will work hard to earn bread to keep himself alive. He will use every effort to protect himself from danger. Life is very dear to all. Now God wants all of us to live forever and not to suffer eternal punishment for sin. The end is greater and richer life after this world is over. God's purpose then is to make real in a holy way the true desires of all. But this will not come unless this Babe of Bethlehem is accepted personally as each one's only Saviour. Love and follow Jesus because of His love to you. This will make Christmas a truly joyous one.

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THE INTERCHURCH AN INDUSTRIAL LUTHER?

Even the Roman Catholics, who belittle every sign of Protestant unity, are compelled to speak approvingly of the Interchurch World Movement's report on the Steel Strike.

America, the Roman Catholic weekly, says that Judge Gary's secretary, when asked for reasons why the Steel Corporation had not answered the charges made in the report, gave out a statement by a clergyman praising the company's welfare work.

But *America* says, with truth, neither welfare work nor sweeping denials can answer specific charges.

In simple fact, no united act of the churches for years has attracted so much public attention as this report. The high character of the men who are back of it is one reason; such men as Bishop F. J. McConnell, of our own Church, and Mr. Daniel A. Poling, of the United Society of Christian Endeavor, for instance. And the proved practice of the Steel Corporation in its dealings with labor is another.

The time has gone by when public opinion in America will condone the twelve-hour day and the seven-day week.

High wages paid to the few are no longer accepted as an offset to wages below the level of decent living paid to the many.

And while public opinion is much divided on the relative merits of closed shop and open shop, there is no uselessness of a company union in which every employee must act with one eye on his grievance and the other on his job.

The Interchurch Report on the Steel Strike may yet become the Wittenberg theses which a bold Protestantism has nailed to the door of American industry's greatest temple.—*Epworth Herald.*

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"What are you doing there?" asked a policeman of a woman who had stopped her automobile near a street corner and was preparing to alight. "Parking my car," she replied. "I thought this would be a good place. The sign there reads, 'Safety Zone.'" —*Life.*

Methods and Hints for Junior Leaders

BY BRENDA L. MEHLHOUSE

The "Best Meeting" Contest.—Some fine reports are coming in of plans made for the Junior League Reformation meetings. Here is an extract from one:

Shillington, Pa. The meeting was advertised with a poster on which were pictures of Luther and his wife (post card pictures secured from the Publication House). A radiograph was pressed into service and the children enjoyed an afternoon with pictures of Luther shown. Each Junior has been given a Luther League button, and an Honor Roll has been made, on which the Juniors' names are placed when they have not missed a meeting during three, six months and the entire year. Gilt, gold plate, and gold pins are given respectively.

More reports will be given next month.

Plan your Thanksgiving and Christmas programs and get into the contest as explained in the October REVIEW. A book of social ideas for Juniors will go to the Junior League reporting the best Thanksgiving meeting and a book of Christmas stories for the best Christmas meeting.

See the October REVIEW for Thanksgiving hints and get Christmas suggestions from this issue.

Posters. A new design in Dennison's crepe paper rolls, with Puritan folks in brown will make a splendid card to announce your November meetings. Cut out the Puritan figures and letter the card in brown, stating time and place of the meeting.

Another crepe paper roll for Thanksgiving with large turkeys and smaller figures can also be effectively used. Cut out one of the large turkeys, paste at the top of a sheet of cardboard, painting over it "Attendance Record." Put on the names of all the Juniors in the League, and during November mark the attendance by putting after the name of each one present a small Thanksgiving sticker. These come at ten cents a box.

In the same way use the smaller figures for a Birthday Roll. Print "November" at the top of a sheet of cardboard, decorate it with some of the figures cut from the roll, and at the bottom draw the calendar for November or paste on one taken from a calendar. Write on this card the names of all whose birthdays come in November.

You will want to plan some Christmas posters ahead of time. Write to the office for ideas for six Christmas posters which you can use in the Junior League.

THE DECEMBER TOPICS.

December 4. *"He That Is Born King of the Jews."* (Missionary.) See Topic for hints.

December 11. *Getting Ready for Christmas.* Urge children to put love and thought into the gifts which they are preparing, as it is this that counts and not the monetary value of the gift. Turn their thoughts away from the commercial aspect of the season. Show them the best preparation for Christmas is to know the story of the Christ Child and all it means. Make this meeting and the next a time of preparation for the Christmas meeting. Teach the children Christmas carols. Have them memorize the Christmas story, learning both the story of the angels and the wise men. Put up on the walls of your room a strip of dark green cloth, and make a frieze around the room of Christmas pictures. Get the Madonnas and other Christmas pictures from the Perry Picture Co., Malden, Mass., at two cents each, or especially good ones in a large size for ten cents each. Use these as the Christmas story is memorized. Cut out gold stars, and write the different parts of the Topic on the back of these. Arrange the chairs for this meeting in the form of a star. Stockings made of net or curtain screening, and stitched with green or red worsted may be given out to be returned just before Christmas filled with small toys or candy and nuts and later sent to the hospitals. One Junior Society annually sends a big box of toys and games from the ten cent store to one of our Settlements. Let the children at these meetings make decorations for a Christmas tree which they will have at the Christmas meeting. Chains of colored paper, gold and silver stars, red and green bells, and popcorn strings can be made by the smallest. Teach that the best way to prepare for Christmas is to make others happy.

December 18. *Neighbors to all the World.* This is a missionary topic. Have the topic as given in the REVIEW presented if possible by a number of Juniors dressed to represent children of other lands. Have them outside the room, and knock as they enter, coming in to make a plea that they too should have Christmas.

Plan at this meeting for some gifts to be sent at Christmas to poor in the neighborhood, to one of our orphanages, or settlements, and make plans to have gifts ready to be sent to our mission kindergartens and schools in other lands before Christmas comes again. Being neighbors to all the world means just helping everybody.

December 25. *Gifts that Cost.* Ask the children these questions at this meeting. God gave us His only Son—what will you give Him? Will you give Him gifts—by denying yourself some pleasures, some candy, some toy that you want, and give to others instead? Will you give Him some of your time—are you willing to give up some of your play, or something you want to do to do some work for Him—helping with Junior League, or doing some extra thing somewhere? Are you willing to give yourself—to be God's own child now, and do His will now, and when you grow up do His work by becoming a minister, a deaconess, a missionary, or a worker in your church?

Have a Christmas tree for the children, and play games after the meeting. Have gifts for others brought and invite children from the neighborhood not in Sunday Schools, or from one of our institutions to share the meeting. Have a Christmas program, use "Visions of the Christmas Star," or "When the Christmas Star Shone," or have a "White Gifts for the King" Christmas service. Take the children to the hospital and have them sing their Christmas carols there. Or visit the Old Folks' Home.

Plan for the Christmas meeting early, using some of the above plans, and it will be a time of much blessing with the Juniors.

FOR THE JUNIOR LEADER.

Ten requisites for a good leader of the Juniors: (1) See clearly what you want to do. (2) Plan definitely. (3) Organize thoroughly. (4) Begin early. (5) Pray mightily. (6) Work tremendously. (7) Believe implicitly, in yourself, in your plans for your Juniors. (8) Cooperate constantly with those directing the work. (9) Talk hopefully, be an optimist and talk it. (10) Triumph gloriously—"Ask great things of God, expect great things from God." —*Adapted.*

MISTAKES AND COMEBACKS

When the plumber makes a mistake he charges twice for it.

When a lawyer makes a mistake he has a chance to try the case all over again.

When a carpenter makes a mistake it's just what he expected.

When a doctor makes a mistake he buries it.

When a judge makes a mistake it becomes a law of the land.

When a preacher makes a mistake nobody knows the difference.

But when an editor makes a mistake—good night.—*Country Press.*

The Russian Government at Moscow has published a volume, bound in red and called the "Bolshevik Bible." It is sold especially among the Jewish population of Russia, Lenin and Trotzky being the editors. It can easily be imagined what is to be found in this Red Bible. It is filled with lies and blasphemies, and what is worse, is forced into the hand of children, who are told: "The only hope for the world is Bolshevism."—Ex.

Junior Luther League Topics

December 4, 1921.

"HE THAT IS BORN KING OF THE JEWS"

A Program of Christmas and Jewish Missions

(Missionary)

The Missionary Topics for the Junior Leagues are prepared under the direction of the Women's Missionary Society of the United Lutheran Church. For use with this Topic leaders should have the Junior Program Packet, 30c.

DAILY BIBLE READINGS.

Some Women Workers

Sunday—Acts 9:36, 39 (Dorcas).
Monday—Acts 16:14, 40 (Lydia).
Tuesday—Acts 18:2 (Priscilla).
Wednesday—Rom. 16:3 (Priscilla).
Thursday—I Cor. 16:9 (Aquila).
Friday—Acts 18:26 (Aquila).
Saturday—Matt. 28:1-8 (women at the tomb).

PROGRAM.

Hymn: "O, Little Town of Bethlehem."

The Christmas Story: Luke 8:20. Have a number of boys and girls recite these verses in concert, or give one verse to each of twelve boys and girls to be memorized and recited one after the other in order.

Hymn: "Away In a Manger"—sung by smallest member.

Prayer: Print six sentences of Christmas thanksgiving and petition on cards or slips of paper and give them to members to lead in prayer.

Our Christmas Star: Display star as described below. Leader should make three minute talk on the picture in the center, telling what the coming of the Saviour on the first Christmas Day meant to all the world. Then she should call for the five points of the Christmas star. Five members previously appointed should come forward to represent the five points. Each gives some facts about his or her point. For instance, "I tell of our star in India. There are many boys and girls in India who have never heard of the Saviour and who worship idols. Our missionaries are taking the Christmas message to India."

Hymn: "Silent Night."

Story: "For He Was a Jew"—see leaflet in program packet.

Four Minute Talk: Bring out the fact that our Lord was of the Jewish race. Speak of the unkind treatment of the Jews and of our opportunity to be real neighbors and to lead them to *Him* who was called "King of the Jews."

Facts on Jewish Missions: Select such facts from leaflets as are of special interest to boys and girls and get other facts elsewhere and assign them to be read or told by various members. Follow with short talk about any features of special interest in our Lutheran work among the Jews.

Discussion of Plans For Christmas Service as described below.

Hymn: Choose hymn the boys and girls love best.

SUGGESTIONS.

The Christmas meeting should be one of the best of the year. Unless it is carefully planned in advance, however, it will be crowded out of the busy days of Christmas preparation. There is tragedy in the fact that we often are so busy with Christmas preparations, we lose sight of the real meaning of the day.

Have the boys and girls begin in November to make preparation for the Christmas meeting. Special invitations may be sent to each member. They may be made by cutting sprays of holly, Christmas stars, etc., from used post cards or crepe paper and pasting them on cards with an invitation to the meeting printed between or on the side. Have a committee on Christmas decorations busy during November. Small Christmas trees in outline may be cut out of dark green drawing paper. Draw from six to twelve candles on each tree and cut out with a sharp knife. Paste red crepe paper over the candle outline and deep yellow over the flame. Make a flower pot of red cardboard with two bands of gold paper. If a Christmas tree is placed in each window or in front of each light the light will shine through the outline of candles most effectively. If neither windows or electric lights are available, a lamp may be placed behind the tree. A row of such trees in front of the room would be very effective.

A very large red star may be made to hang over the table at which the officers sit or on the wall. In the centre may be pasted a Christmas picture. Each point of the star may represent some land to which our Christmas star points. America may be represented by pictures of Home Missions, Inner Missions and Immigrant work. Another point may be Japan with its Kindergarten pictures. Some of our work in India may be on the second point; African pictures for the Africa point, and our children of our mission in the West Indies will make the fourth and fifth point.

Christmas pictures and charts, Christmas wreaths and garlands should be provided to help make the Christmas atmosphere for the meeting, even though it comes early in December.

A little red bag may be sent to each member for the Christmas offering, and instead of gathering the offering in plates or baskets as the roll is called each member may come forward and hand offering to two or three of the older boys and girls, who hang all the bags on a small Christmas tree. The offering should go to help carry the Christmas message to each one of the five points of the Christmas star.

A Christmas tree may be further trimmed with other gifts that are brought in at this meeting to be sent on Christmas Day to those who are in need in the community, or in some of our Inner Mission institutions. Boxes for foreign missionaries packed in December, 1921, may be used for Christmas, 1922, or throughout the year in various ways.

December 11, 1921.

GETTING READY FOR CHRISTMAS

Matt. 3:1-3.

(Practical)

Laura Wade Rice.

DAILY BIBLE READINGS.

Paul, the Tent Maker

Sunday—Acts 7:58; 8:1; 9:1; 22:4; 26:9; I Cor. 15:9; Gal. 1:13 (as a persecutor).

Monday—Acts 9:19, 29; 13:1, 4-14; 17:18; II Cor. 11:21; Gal. 1:17 (preacher).

Tuesday—Acts 15:36-41 and Acts 16 (missionary journeys).

Wednesday—Acts 17 (missionary journeys).

Thursday—Acts 18:1-22 (missionary journeys).

Friday—Acts 21 (missionary journeys).

Saturday—Acts 27, 28 (missionary journeys).

Scripture Verse—Luke 1:46, 55.

Memory Verse—Matt. 25:40.

Hymn—"O, Little Town of Bethlehem"—have last verse memorized.

Advent is a happy time, for in all its weeks our hearts are full of looking forward to the happy Day that is coming. We would miss the joy of getting ready for Christmas, if, unexpectedly, some one should say now, "Tomorrow will be Christmas!" "Oh!" you would shout, "oh, no! I hope not! I'm not ready for it; why, it spoils everything not to think about it and plan for it."

So God did not send the first Christmas suddenly. When Eve sinned, God was quick to promise her the great Gift, Someone coming Who should conquer *Sin.* Adam and Eve told their children this great promise. All the way down through the ages—for no one knew *when* He would come, people talked of Him and wondered about Him and expected Him. Every little while God would give one or another of His prophets a message about Him. Have nine Juniors ready to read in order: Abraham, Gen. 22:18; Jacob, Gen. 49:10; Moses, Deut. 18:15; Balaam, Numbers 24:17; Isaiah, Isa. 7:14, 9-6; Micah, Micah 5:2; Zechariah, Zech. 14:6, 7; Malachi, Mal. 3:1.

God got ready for Christmas in other ways. The Jews were scattered in many lands. The wise men of the East heard from them that He was coming and when they saw His star they got ready their gifts. Rome, the greatest nation then in the world, ruled nearly everywhere and kept the world at peace in the time the little Prince of Peace was born. Rome had fine roads built and so Jesus' friends, the first missionaries, could easily travel everywhere and tell about Him. God meant the story of His life to be written for us in the New Testament, and so the

Greeks had made perfect their beautiful language in which it was to be written.

In Jesus' own land, Palestine, many people were looking for Him and their hearts were ready for Him; old Simeon and Anna had prayed that they might live till He was born. Have Junior read Luke 2:25, 26. The angel told Joseph to get ready to give Him His beautiful name of JESUS, which means Saviour. Mary was so happy at the thought of being chosen to be His mother that she sang her joyful song, called the Magnificat, which we sing sometimes in church. Have Junior read Luke 1:46-55. Mary had ready His baby clothes, and she and Joseph traveled many miles to Bethlehem where Micah the prophet had foretold He was to be born. Somebody, long before, had made the stable and the manger, even the farmer who cut the hay for His bed had gotten ready for Him, though he did not know it. The angels were ready to sing their glory-song, all for the Lord.

That was nineteen hundred and twenty-one years ago. Christmas is coming again. What have you gotten ready for the Lord Jesus? Trimmings for your tree, presents for your family and friends? Oh, yes, but what for *Him?* It is *His* Birthday! You know what you have told that you want for *yourself*. Oh, yes, but it isn't *your* birthday we will keep, it is *His*. Too bad if everyone but He should have gifts on that Day! How can you give Him? What can you get ready for Him? Say the "Inasmuch" verse, Matt. 25:40. Sick, poor, starving, here and in Europe, are you getting any Christmas gifts ready for Him which you mean to give to them? Tell me your plans. (Leader, pause, wait for answers, and have a plan for your own Junior League ready in your mind in which all can have a share. Have them give their own money, or time, not just a donation from father or mother. This lesson will be lost, dead, unless it issues in action.)

But dear as all these gifts will be to Him, there is a dearer one you can give—yourself, your heart. Sing a carol every day. Study those promise verses and Luke 2:7-20—the songs and verses will get your heart and mind ready for Him. Do something for His sake every day—just your regular tasks or lessons will do—only say softly to Him, "I'm doing this for *You*, dear Lord Jesus." Give up your own way and please Him and say the same sweet words to Him.

Then—when the happy Christmas Day comes you will feel Him so near and dear to you that your gifts to others and those you receive and your beautiful tree will seem lovelier than ever before, because He shares them with you. Try it and see!

Hymn—"Welcome to Earth"—Martin Luther. (Have third verse memorized.)

—♣—

December 18, 1921.

NEIGHBORS TO ALL THE WORLD

(Biblical)

Luke 2:10.

Leila Fuhrmann.

DAILY BIBLE READINGS.

Some Other Workers

Sunday—(Phillip)—John 1:43-51.
Monday—(Matthew)—Matt. 9:9; Mark 3:18; Acts 1:13.
Tuesday—(Mark)—Acts 12:12, 35; 13:6; Col. 4:10; II Tim. 4:11.
Wednesday—(Andrew)—Matt. 4:18; John 1:40; 6:8; 12:22.
Thursday—(James)—Matt. 4:21; Acts 12:2.
Friday—(Thomas)—John 11:16; John 10:24.
Saturday—(Timothy)—I Cor. 16:10; Phil. 2:19; Acts 16:3; 17:14; Rom. 16:21.

What is every one thinking the most about just now, this, the week before Christmas? *Gifts* is right. The making and the giving and the receiving of gifts. Do you think of any stories in the Bible that tell about gifts? Yes, there are many. Here are a few:

The gifts Isaac sent to Rebeccah when he sent his servant for a wife. Gen. 24:53.

The beautiful coat of many colors that caused so much trouble. Gen. 37:3.

The gifts that the Queen of Sheba brought to King Solomon. I Kings 10:1-2.

The gifts that the Wise Men brought to Jesus at His birth. Matt. 2:11.

The gifts the Philippians sent to Paul. Phil. 4:15-18.

But what is the greatest gift that is told about in the Bible? Memory Verse. Luke 2:10-11. *The gift from God to men of Jesus Christ is the greatest and the best gift.* To whom was this gift given? To the Jews only; no, it was to all the world. Then it is for you and I.

There are many different ways of enjoying a gift. I heard of a little boy who had all the gifts he had ever received, on birthdays or on Christmas. Every year he carefully wrapped them up and put them away in a drawer. His little friends were allowed to look at them, but never to touch or play with them. This boy did not seem very happy. Can you tell why? Yes, he was selfish with his gifts.

I know of another boy whose gifts were much used and worn, he had many friends, he always shared his gifts. Whenever he received a gift his first thought was to show it to Jack and let him try it. His friends in turn shared with him, and they were all very happy. Can you tell why? Because they were unselfish and generous.

If this is true about birthday and Christmas gifts, is it not true about the greatest gift in the world. Do we share our gift of Christ, do we share the happiness we have as members of the Junior League or the Sunday School?

With whom are we to share this great gift? Our memory verse says, "All people." But that is so big. Let us mention some of these people. With our brother and sister, with our father and mother. Does father know or care about this gift? Why not ask him? With our friends, with our neighbors, with the little colored boy whose mother washes for you, with the little Italian whose father has the fruit stand. Yes, yes all of these. Our neighbors to the north of us, to the east, to the west, to the south, and one other way, under us. Do you ever think of the boys and the girls under us, down, down through the earth, till you come out in China or India? They want the gift of Christ too.

How are we to share this gift? Our memory verse says this gift is to all. It was not given to us exclusively.

This gift is so big that when we share it we give it away and yet our gift is greater for our having given it away. That sounds like a riddle, but it is very true. The more we give the Christ to others, the more He will mean to us and the greater will be our happiness and joy.

How can we share it? I am sure that you can think of many ways. We can tell, we may go when we are older, we can give, to send others. We can pray that many young men and women will be willing to go to the dark countries with the gift.

We can invite the boys and the girls of our neighborhood to come to League and Sunday School. We can show to all that we have thisg ift ourselves by always being kind and thoughtful of those less fortunate than ourselves. By always being brave and true to Christ's teaching; by always being pure in our thoughts and unselfish and thoughtful in our deeds. Others will see this gift in us and desire it too.

—♣—

December 25, 1921 (Christmas).

GIFTS THAT COST

John 3:16.

DAILY BIBLE READINGS.

Working for the King

Sunday—Matt. 9:37, 38.
Monday—I Cor. 12:4-12.
Tuesday—Romans 12:6-21.
Wednesday—Matt. 25:14-30.
Thursday—Matt. 20.
Friday—Matt. 5:14, 15, 16.
Saturday—Matt. 28:19, 20.

(Mrs. A. F. Keller.)

"For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

Leader's talk.

That is our memory text for today, and don't you just love to say it? I think there are two reasons why boys and girls love this verse so much. First, because, especially at Christmas time, they like the word "gave." Everyone likes to think of gifts and giving this time of the year. And the other reason is "God so loved." That is what makes giving worth while, isn't it? I am sure it is only when we really love that we give things that count.

And that is our topic for today—*Gifts That Count.* Shall we make this Christmastide a time when every gift counts? You ask me how we can do

this? It is very easy. If we put love behind our gifts then and only then will they count.

Now let us think about our gifts. Here in Junior League we can make some I am sure. We can make calendars for our mothers, and blotters for our fathers, and we can make these count *all year.* By cheerful obedience and loving service we will make mother smile and be happy every day she looks at the calendar, for then she will think of the boy or girl who "so loved" when he made the gift.

Stories for the meeting.

1. When the missionary box arrived at the mission station in Japan it contained several scrapbooks. The boys and girls looked at them all eagerly and thought how kind the Junior Leaguers in America had been to send them all the pretty pictures. Every day these Japanese children came to the station to look at these books and there was always a scramble for one certain book. This particular book was the favorite. The teacher wondered why. One day she examined it and found out. Every picture was cut out neatly and pasted on carefully, and every single page showed that this little girl in America had "loved" when she made her book.

2. At this Christmas time there are some boys and girls right here in America who have no presents, no fruit, no nuts, no candy. Let us remember them this year. Don't you think if you receive two boxes of candy and give one to one of these children you'll make that box count?

Superintendent's talk.

We have talked about gifts we can give mother and father, and our brothers and sisters here and abroad; now who can think of someone else to whom we can give gifts? Say your memory text again and then I am sure you will know. It says, "God so loved us He gave." Now let us turn that around and say, "We so love God that we give." Shall we not each of us bring a gift to Him. Now you ask what we can bring? If you listen carefully to this little poem I am going to tell you; you will soon know what to bring.

We'll bring the little duties
We have to do each day,
We'll try our best to please Him,
At home, at school, at play.
And better are these treasures
To offer to our King,
Than richest gifts without them—
Yet these the *Juniors* can bring.

Suggestions.

Have children make gifts to take home.

Paste Perry picture of Nativity on mounting paper to decorate calendar or blotter.

Or make calendar on gray mounting paper 4x9. Paste piece of blue paper 3x6 on the gray. Make out line of horizon on blue paper by pasting black over lower half. Paste gold star in upper left corner; make rays from star with yellow crayon.

This would be an interesting and impressive time to get gifts children have made during the year ready to send away.

SENIOR TOPICS

(*Continued from page 27*)

It is because He went back to heaven as both the Son of God and the Son of Man that we too may hope to go to heaven. He is in heaven with all the experiences He went through and all the sufferings He bore for us—even taking with Him the scars in His hands and feet and side. So He is the first man to have ever entered heaven; and we who believe in Him and trust in Him know that we too shall some day live there (I Cor. 15). Heaven really is our home because it is His home and the home of our Heavenly Father. We, too, are only visitors here on this earth, and our stay is very short. Forever and forever we shall live with Jesus (Jn. 3:16, 17:2; Rom. 6:23; II Cor. 5:1; I Pet. 5:10).

This, dear Christian, is the Story of the Incarnation. It means that Jesus, our Lord and Saviour, the Son of God, once came to earth as a baby, a boy and a man. He took our flesh upon Him (Phil. 2). This is why we love Him so much. We can understand His love for us so much better than if He had come as a mighty angel or a powerful and proud king.

In short, Jesus, our God, our King, humbled Himself and left His full glory in heaven so that He might serve us and suffer for us (Mk. 10:45). We should then love Him in return, and serve Him loyally and faithfully (I Jn. 4:19).

All this we know as good Christians and without this precious good news which we repeat over and over again, year after year, our Christmas would be empty of joy and gladness; and without the Incarnation we would live lives without a loving Jesus to adore, worship, seek and follow, as the Mother Mary did, the shepherds, the wise men, the disciples and all believers who have lived these many years since the first Incarnation Day—the first Christmas Day.

There came a little child to earth,
Long ago;
And the angels of God proclaimed His birth,
High and low.
Out in the night so calm and still,
Their song was heard;
For they knew that the child of Bethlehem's hill
Was Christ the Lord.

Far away in the goodly land,
Fair and bright,
Children with crowns of glory stand,
Robed in white.
They sing, the Lord of that world so fair
A child was born;
And that they might His crown of glory share
Wore crown of thorn.

In mortal weakness, want and pain,
He came to die,
That the children of earth might in glory reign
With Him on high.
And evermore in robes so fair
And undefiled,
Those ransomed children His praise declare
Who was a child.

—Emily Elliott.

LOOK THESE OVER—THEY DESERVE IT

Success comes in cans—failure in can'ts.

One way not to make headway is to get stuck—on yourself.

The poorest way to be busy is to be a busybody.

Improvement begins with I.

A lot of folks are down on a thing because they are not up on it.

Put your best foot forward, but take the other one along, so you get there with both.

A method is like a wheelbarrow, useless unless it is pushed.

A society that refuses to go is a goner.

If you don't know which side your bread is buttered on, don't drop it.

Some people try to get something for nothing and then kick about the quality.

Success usually comes by staying awake in daytime, not by lying awake at night.

Money is still able to talk, but all it says to most of us is farewell.

Every one admires a man of mettle, provided he hasn't too much brass.

TAKING NO CHANCES

A woman and her daughter were at sea during a terrific storm. After a silence of some time the mother asked:

"Are you seasick, dear?"

"No, I think not, mother," replied the girl, "but I'd hate to yawn."

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